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# DAF KESHER

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## DVAR TORAH GAZING AT THE LAND OF ISRAEL

Our parshah encourages us to examine a basic, almost constant activity: **looking at things**. Moshe Rabbeinu's request of God, **וְאָרְאָה אֶת הָאָרֶץ הַטּוֹבָה**, I want to at least be able to **see** the good land, even if I am not permitted to enter – was granted. However, God miraculously extended Moshe's vision way beyond his sight range.

When Moshe ascended to the Pisgah and looked at the land, says the Midrash (at the end of Sifrei Pinchas Piska 4), **“that which was distant appeared close and that which was hidden was revealed.”** God allowed Moshe to see the land of Israel in its entirety. The very next passage of that Midrash elaborates on the miracle's intensity: “Rabbi Akiva said – The verse teaches us that Moshe saw all the chambers of the land of Israel like a ‘set table’ as it says, “God showed Moshe the land;” and Rabbi Eliezer said – God gave Moshe the power to see from one side of the world to the next.”

There are two types of things we usually cannot see: that which is distant and that which is hidden. Our range of vision is limited, so we do not have the power to see past a certain distance; but we won't even be able to see things that are close when they are covered up. When God showed Moshe the land of Israel, He lifted both of these limitations. He saw that which was seemingly out of his sight range, and he also saw that which was hidden. He saw all the chambers of the land of Israel (Rabbi Akiva) and he saw from one end of the world to the other (Rabbi Eliezer).

What was the secret of Moshe's vision? Why did God allow Moshe's vision to become unlimited?

Perhaps it has to do with why Moshe wanted to see the land, and how he perceived it – **why** he looked and **how** he looked. Moshe's goal, as the Sforno says (Devarim 3:25), was to shower blessing on the entire land, to look at it with an *ayin tovah*, a good eye, to ensure eternal goodness for the people of Israel. For that goal, God was willing to remove any limitations on what Moshe could see. No parcel of land should be left out of Moshe's blessing.

Moshe also saw the inner goodness of the land. His perspective on the land (unlike that of the spies) was not superficial. For Moshe the land of Israel was **הַהָר הַטּוֹב הַהַזֶּה וְהַלְבַּנּוֹן**, a good mountain, a shining place. To Moshe, who looked within, God revealed that which was hidden. Moshe merited seeing the inner chambers of the land.

There is a lesson here for everyman, not just for great tzaddikim. We can also try to gaze with blessing on the people and places we see. We can also strive for a less superficial way of perceiving what we see. May we all, like Moshe, also merit to see the inner wonders and the broad expanse of the land of Israel.



Also in this week's Daf Keshar: • [Stereophonic Shabbat](#) • Rav Shaya Karlinsky: The Declaration of Dependence

## SOURCE GUIDE STEREOPHONIC SHABBAT

The *Aseret Hadibrot* – commonly translated the Ten Commandments – first appears in Parshat Yitro and is repeated in our parshah, Vaetchanan. In this study guide, we will note the differences between the two presentations of Shabbat in the Aseret Hadibrot.

Compare the two versions, and note that **זכור** vs. **שמור** is only one of many differences between the two presentations of the Aseret Hadibrot. **How many differences do you count?**

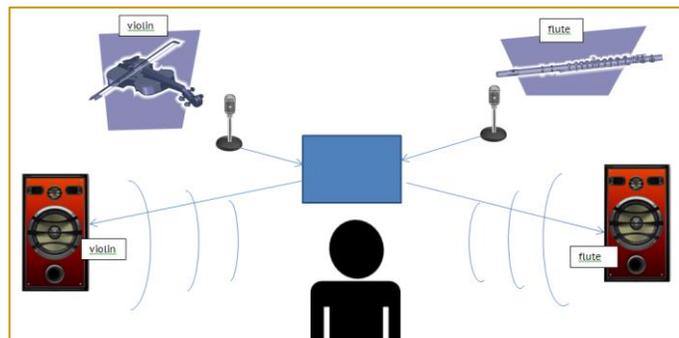
<p style="text-align: center;"><b>ספר דברים פרק ה</b></p> <p>(יב) שָׁמֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּה ה' אֱלֹהֶיךָ:                      (יג) שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכֶתֶךָ:                      (יד) וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלֹאכָה                      אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וְעַמְּתֶךָ וְשׂוֹרְךָ וְחֹמְרֶךָ וְכָל בְּהֵמַתְךָ                      וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וְעַמְּתֶךָ כָּמוֹךָ:                      (טו) וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצֵאֲךָ ה' אֱלֹהֶיךָ                      מִשָּׁם בְּיָד חֲזָקָה וּבְזֵרַע נְטוּיָה עַל כֵּן צִוָּה ה' אֱלֹהֶיךָ לַעֲשׂוֹת                      אֶת יוֹם הַשַּׁבָּת:</p>	<p style="text-align: center;"><b>יתור: שמות כ: ח-יא</b></p> <p>(ח) זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:                      (ט) שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכֶתֶךָ:                      (י) וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלֹאכָה                      אַתָּה וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וְעַמְּתֶךָ וְגֵרְךָ אֲשֶׁר                      בְּשַׁעְרֶיךָ:                      (יא) כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם                      וְאֶת כָּל אֲשֶׁר בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל כֵּן בָּרַךְ ה' אֶת יוֹם                      הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:</p>
<p>12. Keep the Shabbat day to sanctify it, as Hashem your God commanded you.</p> <p>13. Six days you should work, and perform all your labor,</p> <p>14. but the seventh day is a Shabbat to Hashem, your God; you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your ox, your donkey, any of your livestock, nor the stranger who is within your cities, in order that your manservant and your maidservant may rest like you.</p> <p>15. And you shall remember that you were a slave in the land of Egypt, and that Hashem your God took you out from there with a strong hand and with an outstretched arm; therefore, Hashem, your God, commanded you to observe the Sabbath day.</p>	<p>8. Remember the Shabbat day to sanctify it.</p> <p>9. Six days you should work and perform all your labor,</p> <p>10. but the seventh day is a Shabbat to Hashem, your God; you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your beast, nor your stranger who is in your cities.</p> <p>11. For [in] six days the Lord made the heaven and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore, Hashem blessed the Sabbath day and sanctified it.</p>

Note that there are [ ] (how many did you count?) differences besides **זכור** vs. **שמור**!

**Try to suggest an explanation for the choice of words in each of the two presentations of Shabbat that incorporates all of the differences you found.** One possible explanation follows, but first, a suggestion about how the Torah presents complex ideas (after a simple explanation of how stereo works):

### How Stereo Sound Works:

Stereo sound has richness and fullness to it that monophonic sound does not. The reason stereo sounds so much more “real” than mono is that for a stereo recording two microphones are placed in different locations, mimicking the way we listen with both our left and right ears (see the diagram). The two separate tracks are then played through two separate loudspeakers. Just as if we were at a concert we would hear more violin through our left ears and more flute through our right ears, we hear more violin through the left speaker of the stereo recording and more flute through the right one.



The Torah, perhaps, uses a similar strategy to communicate complex concepts (like Shabbat). Instead of just presenting a concept once in a complicated way that expresses all of its complexity (one microphone for the violin and flute duet), the Torah presents different aspects of a concept independently and completely in different locations (like recording the violin and flute through separate microphones). We put the complete picture together in our minds, appreciating the richness of each concept through processing each of its aspects (as we would listen to a stereo – not a mono – recording). [Three other examples of this methodology: 1. the first and second chapters of Bereishit – see Rav Yosef Dov Soloveitchik, ztl’s “The Lonely Man of Faith”; 2. Shmuel I Chapters 16 and 17, the dual introduction to David Hamelech; 3. Shemot 21 and Bamidbar 35 – two aspects of the cities of refuge.]

**Two Aspects of Shabbat:**

The difference between *zachor* and *shamor* is only the headline of a cluster of differences between the two presentations of Shabbat in the luchot. There are four additions in Vaetchanan: 1 – the expression “as Hashem your God commanded you”; 2 – the vav before *avdecha*, your servant; 3 – “your ox and donkey”; and 4 – the seemingly superfluous “in order that your manservant and maidservant can rest like you.”

ספר דברים פרק ה	יתרו: שמות כ ח-יא
(יב) שָׁמֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּה ה' אֱלֹהֶיךָ : (יג) שִׁשַּׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכֶתֶךָ : (יד) וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלֹאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וְאַמְתָּךְ וְשׁוֹרְךָ וְחֲמֹרְךָ וְכָל בְּהֵמַתְךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וְאַמְתָּךְ כָּמוֹךָ : (טו) וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּצְאֶךָ ה' אֱלֹהֶיךָ מִשָּׁם בְּיַד חֲזָקָה וּבְזֹרַע נְטוּיָה עַל כֵּן צִוָּה ה' אֱלֹהֶיךָ לַעֲשׂוֹת אֶת יוֹם הַשַּׁבָּת :	(ח) זָכֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ : (ט) שִׁשַּׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכֶתֶךָ : (י) וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלֹאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וְאַמְתָּךְ וּבְהֵמַתְךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ : (יא) כִּי שִׁשַּׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם וַיָּנוּחַ בַּיּוֹם הַשְּׁבִיעִי עַל כֵּן בָּרַךְ ה' אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ :

**Vaetchanan:** Along with the “shamor” – keep, avoid breaking Shabbat – of Vaetchanan comes a different reason for Shabbat. Whereas in Yitro Shabbat reminds us that God created the world, in Vaetchanan it reminds us that God redeemed us from Egyptian slavery. That reason explains all of the differences: **Through not doing work on Shabbat we express our identity as servants of Hashem.** This is emphasized in the first sentence – Keep Shabbat exactly as God commanded you, for you are His servant. You are equal to your servants on Shabbat – that explains the vav that connects you to your servants, and the closing expression, “in order that your manservant and your maidservant may rest like you.” For six days of the week man’s ox – the biblical tractor – and his donkey – the biblical truck – highlight man’s independent power and control, so their rest has special significance in Vaetchanan, and other animals are also tacked on. The Shabbat of Vaetchanan emphasizes total submission to Hashem. We are servants of Hashem, and human servant and master are equal. Our agricultural creativity and control becomes irrelevant, so our ox and donkey rest.

**Yitro: On Shabbat we are partners with Hashem in Creation.** We work for six days, just as He created in six days; and we rest on Shabbat just as He did. *Zachor* – remember Shabbat – is also the source for Kiddush (see Pesachim 106a), where we join Hashem in sanctifying the Shabbat. Note that this presents an almost opposite face of Shabbat than that of Vaetchanan. In the Shabbat of Yitro man is creative and independent, imitating God through working and resting; whereas the Shabbat of Vaetchanan emphasizes man’s submissiveness and servitude. After we encounter each aspect of Shabbat independently, we then process the entire concept of Shabbat in all of its complexity (like stereophonic sound).

**What was actually written on the two tablets, the *shtei haluchot*?**

The question every reader asks, with regards to *zachor* and *shamor*, as well as the rest of the differences between the *aseret hadibrot* of Yitro and Vaetchanan (how many more do you count?), is “**What was actually written on the tablets?**” Harav Yaakov Kamenetsky ztl asked this, and rejects an approach contending that the text of the first and the second tablets differed. Instead, his answer builds on the phenomenon of *kri uktiv*, words that are read one way and written differently. For his complete treatment of this issue see his commentary on the Chumash, Emet LeYaakov (Devarim 5:12).

## TORAH FROM OUR FACULTY

### THE DECLARATION OF DEPENDENCE BY RABBI SHAYA KARLINSKY

In today's world, "dependence" is often viewed negatively, indicating weakness, and sometimes a psychological disorder. Independence is the goal, and is highly valued. On one level this is very true. But independence has its down side; it can isolate people from each other. Dependence – when it is real, as opposed to artificial – creates closeness.

The maximum dependence that exists between two people would probably be the dependence of the fetus on the mother while in her womb. This is also the closest, most intimate relationship that can exist between two people. After the baby is born, the dependence is lessened, although it is still great, while the distance increases. As the baby grows into a child and a teenager, there is an ongoing decrease in dependence, coupled with a growing distance between the two people. As important as educating our children to independence is, the decrease in closeness is a reality. That intense closeness between the fetus and mother is a model for a central aspect of our relationship to God.

Our parshah features the first chapter of the Shema, described by our Sages as "accepting on ourselves the yoke of the Kingdom of Heaven" (Mishnah Berachot 2:2). We follow the daily Shema with prayer, service of the heart, expressing our total dependence on – and therefore closeness to – God. Ironically, we frequently feel closer to God when we experience difficult times, for we are then conscious of our dependence on Him. A person's true dependence on G-d is what creates closeness.

If someone **owes** us something, we are less dependent on him than when we receive it as a favor. When we receive a paycheck, even if we have to stand in line for it, fill out forms for it, and go through other formalities for it, we feel entitled to the money, and we feel independent of the person who happens to give it to us. This is much less true when the money we are receiving is a gift.

Therefore, as Rabbi Shimon teaches us in Pirkei Avot (2:18 in some versions, 2:13 in others) a person's prayers must be said from a perspective of beseeching and asking G-d, indicating how much man needs God and how completely dependent man is on Him. But if a person prays simply to discharge a duty, this doesn't indicate man's dependence on God for his needs, and cannot be termed real service.

Through the Shema and Shemoneh Esrei, we begin each day with what is, in effect, a "Declaration of Dependence," expressing the ultimate closeness to God.

(Rabbi Karlinsky is co-founder and Dean of the Darche Noam Institutions, Yeshivat Darche Noam/David Shapell College and the Midreshet Rachel v'Chaya College of Jewish Studies for Women. This article is based on his shiur on the Maharal's commentary on Pirkei Avot 2:18 – available online at <http://www.torah.org/learning/maharal/p2m18part1.html>.)

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This issue is dedicated in loving memory of  
**Isabel bat Nachum z"l**

We remember all of the soldiers, the kedoshim, z"l, who gave their lives defending the people of Israel and the land of Israel in operation Tzuk Eitan. יהי זכרם ברוך.

May Hashem send a speedy recovery to the wounded, יבל"ה, and בשורות טובות to all of Israel.