

It has been almost 4 years since I last gave a Dvar Torah in this shul. Back then things were a little different. The shul was known as Congregation West Englewood and met in a basement on Westgate Road. The Dvar Torah was also given before *Barco* on Friday night as we had not yet started holding *shchris* services.

There was another big difference between that week and this. That week was parshas Nitzavim – a 40 *pusuk* parsha and therefore there was little to choose from to speak about. This week's parsha includes the shema, the atzerot hadibros, and a plethora of other topics to choose from.

When starting to look for what to say this week I had to look no further than the first few *Pasukim*.

If we look at Moshe's narrative in the beginning of the parsha, we learn a lot about the succession of power.

The *Pasukim* start with Moshe asking, pleading to go into Eretz Yisroel:

כג וְאֶתְחַנֵּן, אֶל-יְהוָה, בְּעֵת הַהוּא, לֵאמֹר. **23** And I implore HASHEM at that time, saying:

כד אֲדֹנָי יְהוִה, אַתָּה הַחַלּוֹת לְהִרְאוֹת אֶת-עַבְדְּךָ, אֶת-גְּדֻלָּתְךָ, וְאֶת-יָדְךָ הַחַזְקָה--אֲשֶׁר מִי-אֵל בַּשָּׁמַיִם וּבָאָרֶץ, אֲשֶׁר-יַעֲשֶׂה כַּמַּעֲשִׂיִךָ וְכַגְּבוּרֹתֶיךָ. **24** HASHEM, you have begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

כה אֶעֱבְרָה-נָא, וְאֶרְאֶה אֶת-הָאָרֶץ הַטּוֹבָה, אֲשֶׁר, בְּעֵבֶר הַיַּרְדֵּן: הַהָר הַטּוֹב הַהוּא, וְהַלְבָּנוֹן. **25** Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

Our first question is why is Moshe saying נָא– Please ?

Then if continue and look at the response we see:

כו וַיִּתְעַבֵּר יְהוָה בִּי לְמַעַנְכֶם, וְלֹא אֶשְׁמַע אֵלַי; וַיֹּאמֶר יְהוָה אֵלַי: "רַב-לָךְ, — **26** But Hashem became angry with me because of you, and He did not listen to me; and Hashem said — **עוד** Do not continue to speak to me **עוד** — of this matter.

The response brings us to our second question, why does it say **עוד**, further

We see the term נָא "please" used in a few places:
In Sefer Badmidbar when it is talking about צִרְעָת – leprosy.

13 And Moses cried unto the LORD, saying: 'Heal her now, O God, I beseech Thee.' {P}

Moshe uses the term נָא – "Please" twice, It is quoted in the sefer Boneh Yerusalim the Gr"א, the Vilna Goan is quoted as saying that if Moshe would ask using the term – נָא Please twice, Hashem would have to listen to him (over here, and allow him into Eretz Yisorel). In Sefer Bamidnar, by Miriam, Moshe asked like this and his prayers were listened too, Beeni Yisroel waited 7 days, and Miriam returned to the camp.

But here Hashem answers

אל-תוֹסֵף דַּבֵּר אֵלַי עוֹד Do not continue to speak to me further

Don't speak further as if he had asked again used the word נָא, his tefilah would have been answered.

But what was so bad here about Moshe asking to go into Israel?

The issue was not that he wanted to still be in charge.
If you look at the gemra in Sotah on Daf 13B (Yod Gimmel) you see an interesting thing.

Another explanation: "It is much (rav) for you!" means: **רב יש לך** – You have a *rav* (a master) waiting to assume power, **ומנו זהו ששע** – and who is this? **Joshua. You cannot enter Eretz Yisrael, for then Joshua's reign as leader would have to be delayed.**
Another explanation:

We see in Rashi in Becharos 48B that the reign of one leader may not encroach the reign of another even by the breadth of a hair.

So Moshe was not looking to continue his rein, he wanted to be a normal person, one of the crowd, and let Yehosa lead on.

So the pasukim continue -

27 Ascend to the top of the cliff and raise

ומזרחה--וראה בעיניך: כי-לא תעבר, את-הירדן הזה. your eyes westward, northward, southward and eastward and see with your eyes, for you shall not cross this Jordan

כה וצו את-יהושע, וחיזקהו ואמצהו: כי-הוא יעבר, לקני העם הזה, והוא ינחיל אותם, את-הארץ אשר תראה. 28 But you shall command Joshua ... and strengthen him; for he shall cross before this people, and he shall cause them to inherit the land that you will see

For the past 5 years Yacha and Myself have had the great fortune of living in this community. We made many friends, had a daughter and gradually watched as the community developed from a Friday night and shabbos afternoon minyin to a full fledged shul for shabbos and Yom Tov.

This community was not created overnight and was not the work of one or two people. Congregation Ahavat Shalom, this shul, was created at a community meeting held in the TABC lunchroom by over 100 people just over four years ago. It was Saturday night Sat Aug 3, 2002, when lead by Yossi Farber a board was first elected and a constitution ratified. While 14 people were elected, only two of those people still live in our community.

Communities evolve and expand. People move in and move out families grow and our community grows.

While I am sad that this will be my last shabbos davening here as president as we will im"h be, moving the community will continue to grow

Hashem said to Moshe

27 Ascend to the top of the cliff

and raise your eyes westward, northward, southward and eastward

and see with your eyes,

Rashi on: וראה בעיניך--says that Hashem showed Moshe more than what the eye could see, the entire land, everything.

I give this community the bracha that we all should be able to see in the future, and help build our own destinies, and I encourage everyone to more involved in the community and help it grow to the greatest it can be.

Good shabbos.