

פרשת וזאת הברכה

	"וזרח...למו"	לג:ב
	"מהר פארן"	
	"מרבבת קדש"	
	Both of them - "כל...בידך"	לג:ג
	Both of them - "ישא מדברתיך"	
	"ראשי"	לג:ה
	"וזאת ליהודה"	לג:ז
Beginning from the words	"ועזר...תהיה" - "דבר אחר"	
		לג:ט
	"מחץ...קמיו"	לג:יא
	"לבנימן אמר"	לג:יב
	"כל היום"	
	"אפסי ארץ"	לג:יז
		לג:יח
Beginning from the words	"ושפני" - "דבר אחר"	לג:יט
	"וטרף זרוע...קדקד"	לג:כ
	"כי...חלקת"	לג:כא
	"ספון"	
	"וכימיד דבאך"	לג:כה
	"את...הארץ"	לד:א
	"עד דן"	
		לד:ב
		לד:ג
		לד:ד
		לד:ה
		לד:ו
		לד:ח
		לד:י
	"לעיני...ישראל"	לד:יב

פרשת וזאת הברכה - Questions

1. To whom did *Hashem* offer the *Torah* before he gave it to *Bnei Yisroel*? What was the response of these other people?
2. Why did only some (not all or most) of the angels accompany *Hashem* at תורה?
3. "ישא מדברתיך" – To whom is this referring? In what two ways can the word "ישא" be translated in relationship to these people?
4. When does *Hashem* consider Himself to be our King?
5. Why do the blessings of the following שבטים appear next to one another in ברכת משה:
 - a. יהודה and ראובן? (2)
 - b. בנימין and לוי?
 - c. יוסף and בנימין?
6. Which שבט is not mentioned explicitly in the blessings delivered by *Moshe* but is instead hinted to in the blessing that *Moshe* gave to יהודה?
7. What *mitzvah* did לוי uphold the entire time that *Bnei Yisroel* were in the מדבר, even though the rest of *Bnei Yisroel* did not fulfill this commandment?
8. שבט לוי is praised for killing those who participated in חטא העגל including their fathers, brothers and children. If the entire לוי refrained from sinning at חטא העגל, why was it necessary for members of שבט לוי to kill their own relatives?
9. Where in ברכת משה does *Rashi* see a reference to the חשמונאים?
10. In reference to what does *Rashi* comment:
 - a. "משנבחרה ירושלים לא שרתה שכינה במקום אחר"?
 - b. "שחשובה לכולם היא"?
 - c. "וזה אחד מן הדברים שנבראו בערב שבת בין השמשות"?
11. What partnership existed between the שבטים of יששכר and זבולון? Why is שבט זבולון mentioned first?
12. Which שבט attracted converts to *Bnei Yisroel*? How was this שבט able to accomplish this?
13. How was one able to recognize a person who had been killed by a member of שבט גד?

פרשת וזאת הברכה - Questions

14. Who or what did *Moshe* foresee when *Hashem* showed him:
- a. “*Es kol Ha’Aretz*”?
 - b. “*Ad Dan*”? (2)
 - c. “*V’es kol Naftali*”?
 - d. “*V’es Eretz Efraim u’Menashe*”? (2)
 - e. “*V’es kol Eretz Yehuda*”?
 - f. “*Ad Yam Ha’acharon*”?
 - g. “*V’es Hanegev*”?
 - h. “*V’es Ha’kikar*”?
15. To whom did *Hashem* command *Moshe* to relay the news that *Hashem* fulfilled His promise to give ארץ ישראל to *Bnei Yisroel*?
16. Who wrote the final 8 *psukim* of ספר דברים that describes *Moshe*’s death and subsequent events? (2)
17. Who buried *Moshe*? (2)
18. Which group of people cried in reaction to *Moshe*’s death? How and why did this differ from what occurred when *Aharon* died?
19. The manner in which *Moshe* interacted with *Hashem* is described by the *Torah* as “*Panim el panim*.” However, given that *Hashem* does not literally have a face, how can we understand the *Torah*’s words?
20. Which deed of *Moshe* did *Hashem* commend him for by giving *Moshe* a יישר כח?

1. *Hashem* first offered the *Torah* to both בני ישמעאל and בני שעיר (עשו). Neither of them was interested in accepting the *Torah*.

(לג:ב - "וזה...למו", "מהר פארן")

2. מתן תורה is representative of the marriage between *Hashem* and *Bnei Yisroel*. It is common practice for a human to wish to show all of his greatness and wealth when he celebrates his wedding. However, *Hashem* is unlike a human, and therefore, He did not see a need to show all of His grandeur on this special day. Consequently, at מתן תורה, *Hashem* was accompanied by some but not all or most of the angels, thereby showing that an excess of grandeur was unnecessary.

(לג:ב - "מרבבת קדש")

3. "ישא מדברתיך" - This term refers to the *tzaddikim*. The word "ישא" can be explained as:
- Carry – *tzaddikim* carry the burden of *Torah*.
 - Accept – *tzaddikim* accept *Hashem*'s decrees with happiness.

(לג:ג - "ישא מדברתיך" - Both of them)

4. *Hashem* considers Himself to be our King when *Bnei Yisroel* are united as one and there is peace amongst the entire nation.

(לג:ה - "ראשי")

5. The following ברכות משה's blessings appear next to one another in:

- a. יהודה and ראובן

- Both of these שבטים admitted that they had done an improper act (ראובן acknowledged that he was wrong for switching the location of his father's bed and יהודה admitted that he was responsible for *Tamar*'s pregnancy).
- The entire time that *Bnei Yisroel* travelled in the מדבר, they carried the bodies of the שבטים who were to be buried once they arrived in ארץ ישראל. The bones of יהודה could be heard moving around as he was unable to rest. This is because יהודה had taken upon himself the punishment of losing his portion in הבל if בנימין was not returned to *Yaakov*. The גמרא in יא: records that *Moshe* asked that יהודה be treated with mercy because it was in יהודה's merit that ראובן admitted his sin. Once יהודה confessed to his wrongdoing, ראובן too was willing to admit his sin. Thus their blessings were written side by side.

- b. בנימין and לוי – The blessing that was given to לוי referred to the service of the קרבנות that was performed in the בית המקדש which was located in בנימין's section of ארץ ישראל.

- c. At different points in time, the dwelling place of *Hashem* stood in both of these portions of Israel's portions of *שבתים*. The *בית המקדש* was built in *בנימין*'s portion and *משכן* was found in *יוסף*'s section.

(לג:ז - "וזאת ליהודה", לג:יב - "לבנימין אמר")

6. *שבת שמעון* did not receive its own blessing but is hinted to in the words "שמע ד' קול יהודה", part of the blessing that *Moshe* gave to *יהודה*.

(לג:ז - "ועזר...תהיה")

7. *שבת לוי* upheld the *mitzvah* of *מילה* the entire time that *Bnei Yisroel* were in the *מדבר*.

(לג:ט - "ובריתך ינצרו")

8. Although the entire *שבת לוי* did not sin during *העגל*, there may have been relatives from a different *שבת* that did participate in the sin and were therefore deserving of death. When the *Torah* praises *שבת לוי* for killing their fathers, brothers and sons it is referring to their maternal grandfathers, brothers who were fathered by men who did not descend from *שבת לוי*, and grandchildren whose fathers were not from *שבת לוי*.

(לג:ט - "האמר לאביו...לא ראיתיו")

9. *Moshe* blessed *שבת לוי* that *Hashem* should bless their army (*ברך ד' חילו*). *Rashi* says that this is a reference to the *חשמונאים*, descendants of *שבת לוי*. They were an army only a few in number who fought against many (*היונים*).

(לג:יא - "מחץ...קמיו")

10. *Rashi* makes the following comments:

- a. "משנבחרה ירושלים לא שרתה שכינה במקום אחר" - In the blessing to *בנימין*, *Moshe* states that *Hashem* will hover over *בנימין* "all day." *Rashi* comments that "all day" means forever. *Rashi* then adds, "משנבחרה ירושלים לא שרתה שכינה במקום אחר". Once *ירושלים* was chosen to be the resting spot for *Hashem*'s *שכינה*, It did not rest anywhere else. This is a fulfillment of the blessing given to *שבת בנימין* that *Hashem* will hover over their portion in *ארץ ישראל* "all day."
- b. "שחשובה לכולם היא" - Part of the blessing given to *שבת יוסף* is that their descendants will "stab" *ארץ*. *Rashi* explains that this phrase refers to the 31 Kings of *כנען*. *Rashi* then comments that these 31 Kings did not all live in *ארץ ישראל* but they did all own property in *ארץ ישראל*. *Rashi* explains "שחשובה לכולם היא" - *ארץ ישראל* was important to all of the 31 Kings of *כנען* and therefore each owned some form of land there even if they did not live there.

- c. "זוה אחד מן הדברים שנבראו בערב שבת בין השמשות" – *Moshe's* burial place next to בית פעור had been created and designated since the 6 days of creation specifically בשבת בין השמשות. *Moshe* was buried here in order to atone for the sin that had been committed at פעור.

(לג:יב - "כל היום", לג:יז - "אפסי ארץ", לד:ו - "מול...פעור")

11. שבת זבולן were businessmen who financially supported שבת יששכר, men who were engaged in *Torah* learning. As a result, שבת זבולן earned a portion of the reward that was given to שבת יששכר. שבת זבולן is mentioned first because the *Torah* that was learned by שבת יששכר was dependent on the support of שבת זבולן.

(לג:יח - "שמח זבולן...ויששכר באהליך")

12. שבת זבולן were businessmen whose portion in ארץ ישראל was adjacent to the sea. Therefore, Gentiles wishing to do business with them would come to ארץ ישראל. Once they arrived, the Gentiles would often go to ירושלים to observe *Bnei Yisroel's* religious practices. They would witness *Bnei Yisroel* serving *Hashem* and conclude that *Bnei Yisroel's* G-d is superior to theirs. This eventually led them to convert.

(לג:יט - "ושפני")

13. Enemies who had been killed by שבת גד had their arm and head cut off together.

(לג:כ - "וטרף זרוע...קדקד")

14. *Moshe* foresaw:

- a. "*Es kol Ha'Aretz*" – ארץ ישראל during the time of peace and all those who would cause oppression to *Bnei Yisroel*.
- b. "*Ad Dan*"
 - i. בני דן who would worship עבודה זרה (See שופטים פרק יח)
 - ii. *Shimshon* who was a descendant of *Dan* who would save *Bnei Yisroel*.
- c. "*V'es kol Naftali*" – *Devora* and *Barak*, members of שבט נפתלי, fighting with *Sisra* and his army.
- d. "*V'es Eretz Efraim u'Menashe*"
 - i. *Yehoshua* fighting with the kings of כנען.
 - ii. *Gid'on* fighting with מדין and עמלק.
- e. "*V'es kol Eretz Yehuda*" – The victories of בית דוד.
- f. "*Ad Yam Ha'acharon*" – All that would occur to *Bnei Yisroel* until תחית המתים.
- g. "*V'es Hanegev*" – מערת המכפלה.
- h. "*V'es Ha'kikar*" – King *Shlomo* anointing the כלים of the בית המקדש in the ירדן.

(לד:א - "את...הארץ", "עד דן", לד:ב, לד:ג)

15. *Moshe* was to tell *Avraham*, *Yitzchak* and *Yaakov* that *Hashem* has fulfilled His promise to give ארץ ישראל to *Bnei Yisroel*.

(לד:ד)

16. The last 8 *psukim* of the *Torah* were written by:

- a. *Yehoshua*
- b. *Moshe*. *Hashem* spoke the last 8 *psukim* and *Moshe* recorded them with tears.

(לד:ה – "וימת...משה")

17. *Rashi* offers two opinions as to who buried *Moshe*:

- a. *Hashem*
- b. *Moshe* buried himself

(לד:ו – "ויקבר אתו")

18. Only the men cried in reaction to *Moshe*'s death. When *Aharon* died, both the men and the women cried. This is because *Aharon* was known for making peace between one person and his fellow men as well as between a husband and wife who had quarreled. Therefore, both men and women cried upon the death of *Aharon*.

(לד:ז)

19. The *Torah* is telling us that *Moshe* had a familiarity with *Hashem* that none of the other נביאים had. Additionally, *Moshe* was able to speak to *Hashem* whenever he wanted.

(לד:ח)

20. *Hashem* gave *Moshe* a כח יישר כח for breaking the לחות.

(לד:ט - "לעיני...ישראל")