

Torah Study: *Parashat D'varim* (2019/5779) *Shabbat Chazon*

Source Sheet by Cantorial Intern Danielle Rodnizki

Isaiah 1:1, 1:15-27

(1) **The vision of Isaiah** son of Amoz, who prophesied concerning Judah and Jerusalem in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah...

(15) And when you lift up your hands, I will turn My eyes away from you; though you pray at length, I will not listen. Your hands are stained with crime—
(16) Wash yourselves clean; put your evil doings away from My sight. Cease to do evil; (17) learn to do good. Devote yourselves to justice; aid the wronged. Uphold the rights of the orphan; defend the cause of the widow. (18) “Come, let us reach an understanding,” says the ETERNAL. Be your sins like crimson, they can turn snow-white; be they red as dyed wool, they can become like fleece.” (19) If, then, you agree and give heed, you will eat the good things of the earth; (20) But if you refuse and disobey, you will be devoured [by] the sword.— For it was the ETERNAL who spoke.

(21) **How** has the faithful city become a harlot! She was filled with justice, where righteousness dwelt— But now murderers. (22) Your silver has turned to dross; your wine is cut with water. (23) Your rulers are rogues And cronies of thieves, every one avid for presents and greedy for gifts; they do not judge the case of the orphan, and the widow’s cause never reaches them. (24) Assuredly, this is the declaration of the Sovereign, the ETERNAL of Hosts, the Mighty One of Israel: “Ah, I will get satisfaction from My foes; I will wreak vengeance on My enemies! (25) I will turn My hand against you, and smelt out your dross as with lye, and remove all your slag: (26) I will restore your magistrates as of old, and your counselors as of yore. After that you shall be called City of Righteousness, Faithful City.” (27) Zion shall be saved in the judgment; her repentant ones, in the retribution.

Deuteronomy 1:12

(12) **How** can I bear unaided the trouble of you, and the burden, and the bickering!

ישעיהו א' א', א' ט' ו' כ"ז

(א) חֲזוֹן יִשְׁעִיָּהוּ בֶרֶךְ אָמוֹץ אֲשֶׁר
חָזָה עַל־יְהוּדָה וְיִירוּשָׁלַם בְּיַמֵּי
עֲזִיָּהוּ יוֹתָם אַחָז יְחִזְקִיָּהוּ מְלָכֵי
יְהוּדָה:

(טו) וּבִפְרֹשְׁכֶם כִּפִּיכֶם אֶעֱלִים עֵינַי
מִכֶּם גַּם כִּי־תִרְבּוּ תִפְלָה אֵינְנִי
שֹׁמֵעַ יְדֵיכֶם דְּמִים מְלֹאוֹ: (טז)
רְחֹצוּ הַזְכוּ הִסִּירוּ רַע מֵעַלְלֵיכֶם
מִגֵּד עֵינַי חֲדָלוּ הָרַע: (יז) לַמָּדוּ
הַיָּטֵב דַּרְשׁוּ מִשְׁפָּט אֲשֶׁר־וּ חֲמוּץ
שִׁפְטוֹ יִתּוֹם רִיבוֹ אֲלַמְנָה: (יח) (יח)
לְכוּ־נָא וְנִכְחָה יֹאמֶר ה' אִם־יִהְיֶה
חֲטָאֵיכֶם כְּשֹׁנִים כְּשֶׁלֶג יִלְבִּינוּ
אִם־יֵאֱדִימוּ כְּתוֹלַע כְּצֶמֶר יִהְיוּ:
(יט) אִם־תֵּאָבֹדוּ וְשִׁמַּעְתֶּם טוֹב
הָאָרֶץ תֵּאָכְלוּ: (כ) וְאִם־תִּמְאָנוּ
וּמְרִיתֶם חָרֵב תֵּאָכְלוּ כִּי־פִי ה' דֹּבַר:
(ס) (כא) **אֵיכָה** הֵיטָה לְזוֹנָה קָרְיָה
נְאֻמָּה מְלֹאתִי מִשְׁפָּט צְדָק יֵלִין
בָּהּ וְעֵתָה מִרְצָחִים: (כב) כְּסֹפֶךְ
הֵיטָה לְסִיגִים סְבָאךָ מֵהוּל בְּמִים:
(כג) שְׂרִיךְ סוּרְרִים וְחֻבְרֵי גִנְבִים
כָּלוּ אֶהָב שִׁחַד וְרֹדֵף שְׁלֹמֹנִים יִתּוֹם
לֹא יִשְׁפְטוּ וְרִיב אֲלַמְנָה לֹא־יָבֹא
אֲלֵיהֶם: (פ) (כד) לָכֵן נָאִם הָאֱדוֹן
ה' צְבָאוֹת אֲבִיר יִשְׂרָאֵל הוּא אֲנַחֵם
מִצָּרֵי וְאֲנַקְמָה מֵאוֹיְבָי: (כה)
וְאֲשִׁיבָה יָדִי עֲלֵיךָ וְאֶצְרֶךְ כְּבָר
סִיגֵיךָ וְאֶסְרָה כָּל־בְּדִילֵיךָ: (כו)
וְאֲשִׁיבָה שִׁפְטֵיךָ כְּבָרָאשְׁנָה וְיַעֲצִיךָ
כְּבַתְחֻלָּה אַחֲרֵי־כֵן יִקְרָא לְךָ עִיר
הַצְּדָק קָרְיָה נְאֻמָּה: (כז) צִיּוֹן
בְּמִשְׁפָּט תִּפְדָּה וְשָׁבִיָּה בַצְּדָקָה:

דברים א' י"ב

(יב) **אֵיכָה** אֲשֶׁא לְבַדִּי טְרַחְכֶם
וּמִשְׂאָכֶם וְרִיבְכֶם:

Lamentations 1:1

(1) **How** lonely sits the city once great with people! She that was great among nations has become like a widow; the princess among states has become a thrall.

איכה א'א'

(א) **איכה** | יִשְׁבָּה בְּדָד הָעִיר רַבַּתִּי
עַם הַיְתֵה כְּאַלְמָנָה רַבַּתִּי בְּגוֹיִם
שְׁרָתִי בְּמַדְיָנוֹת הַיְתֵה לְמַס: (ס)

Genesis 3:9

(6) When the woman saw that the tree was good for eating and a delight to the eyes, and that the tree was desirable as a source of wisdom, she took of its fruit and ate. She also gave some to her husband, and he ate. (7) Then the eyes of both of them were opened and they perceived that they were naked; and they sewed together fig leaves and made themselves loincloths. (8) They heard the sound of the ETERNAL God moving about in the garden at the breezy time of day; and the man and his wife hid from the ETERNAL God among the trees of the garden. (9) The ETERNAL God called out to the man and said to him, **“Where are you?”**

בראשית ג'ט'

(ו) וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ
לְמַאֲכָל וְכִי תְאוּהָהּ הוּא לְעֵינַיִם
וְנֹחַמַד הָעֵץ לְהַשְׁכִּיל וַתִּקַּח מִפְּרִי
וַתֹּאכַל וַתִּתֶּן גַּם לְאִישָׁהּ עִמָּה
וַיֹּאכְלוּ: (ז) וַתִּפְקְחֶנָּה עֵינֵי שְׁנֵיהֶם
וַיֵּדְעוּ כִּי עֵרְוָם הֵם וַיִּתְּפְרוּ עָלֶיהָ
תְּאוּהָהּ וַיַּעֲשׂוּ לָהֶם חֲגָרֹת: (ח)
וַיִּשְׁמְעוּ אֶת־קוֹל ה' אֱלֹקִים
מִתְהַלֵּךְ בְּגֶן לְנוֹחַ הַיּוֹם וַיִּתְחַבְּאוּ
הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי ה' אֱלֹקִים
בְּתוֹךְ עֵץ הַגָּן: (ט) וַיִּקְרָא ה' אֱלֹקִים
אֶל־הָאָדָם וַיֹּאמֶר לוֹ **אֵיכָּה**:

Rashi on Genesis 3:9:1

WHERE ART THOU — God knew where he was, but God asked this in order to open up a conversation with Adam that he should not become confused in his reply, if He were to pronounce punishment against him all of a sudden. Similarly in the case of Cain, God said to him, **“Where** is Abel thy brother?” (Gen. 4:9).

רש"י על בראשית ג'ט':א'

איכה. יודע היה היכן הוא אלא
לכנס עמו בדברים, שלא יהא
נבהל להשיב אם יענישהו
פתאום (בראשית רבה), וכן
בקין אמר לו **אי** הבל אחיך
(בראשית ד:ט):

Bereishit Rabbah 19:9

And God called to man: “How did it happen? Where were you? Yesterday, you went in My ways, and now in the ways of the serpent. Yesterday, [your vision] was from one end of the world to the other, and now it is limited to the garden.” R. Abbahu said in the name of R. Hanina: “It is written (Hosea 6) and they, Israel, like Adam transgressed on the covenant. Just as Adam - I brought him into the Garden of Eden, I commanded him, and he transgressed my commandments. And so I judged him with banishment and divorce, and I lamented him, *“Eicha...”* So too, his sons I brought into Israel and commanded and they transgressed on my orders, I judged them with banishment and divorce, and I lamented on them (*Eicha*). I brought them into Israel, as written in Jeremiah: “And I will bring you into the land of Carmel.” They transgressed on my commandments, as is said in the Book of Daniel: “And all Israel transgressed on your Torah.” I judged them with banishment, as written in Jeremiah: “Send them from my face,” and they left. I judged them divorce, as is said in Hosea: “From my house I will divorce them.” I lamented them, as written in *Eicha* (Lamentations): “How did she sit.”

Genesis 4:8-9

(8) Cain said to his brother Abel ... and when they were in the field, Cain set upon his brother Abel and killed him. (9) The ETERNAL said to Cain, “**Where** is your brother Abel?” And he said, “I do not know. Am I my brother’s keeper?”

בראשית ד':ח'-ט'

(ח) וַיֹּאמֶר קַיִן אֶל-הָבֶל אָחִיו וַיְהִי בְהִיּוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל-הָבֶל אָחִיו וַיַּהַרְגֵהוּ: (ט) וַיֹּאמֶר ה' אֶל-קַיִן **אֵי** הָבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:

Rashi on Genesis 4:9:1

WHERE IS ABEL THY BROTHER — thus entering into a friendly conversation with him: perhaps he might repent and say, “I have killed him, and sinned against You” (Genesis Rabbah 19:11).

רש"י על בראשית ד':ט':א'

אי הבל אחיך. לְכַנֵּס עִמוּ בְדַבְרֵי נַחַת, אוֹלֵי יָשׁוּב וַיֹּאמֶר: אֲנִי הֲרֹגְתִּיו וְחָטַאתִי לָךְ:

Genesis 18:9-10

(9) They said to him, “**Where** is your wife Sarah?” And he replied, “There, in the tent.” (10) Then one said, “I will return to you next year, and your wife Sarah shall have a son!” Sarah was listening at the entrance of the tent, which was behind him.

בראשית י"ח:ט'-י'

(ט) וַיֹּאמְרוּ אֵלָיו **אֵי**ה שָׂרָה אִשְׁתְּךָ וַיֹּאמֶר הִנֵּה בְּאֵהָלַי: (י) וַיֹּאמֶר שׁוּב אֲשׁוּב אֵלֶיךָ כְּעֵת חַיָּה וְהָיָה בְּךָ לְשָׂרָה אִשְׁתְּךָ וְשָׂרָה שָׁמְעַת פֶּתַח הָאֵהָל וְהָיָה אַחֲרָיו:

Excerpted Summary, "Walking With God" by Rabbi David Fohrman

Rabbi David Fohrman notes that there are two Hebrew words for “where.” The usual word is “eifo.” The second word, however, “**aye**i” is never a simple request for location, but rather when something more is being questioned. In the *Akeidah*, the binding of Isaac, Isaac asks his father, “Here is the firestone, and here is the wood, but **where** is the sheep for the burnt offering?” (Genesis 22:7). He uses the word “**aye**i” for where, and this is understood to mean that the awful suspicion that he is intended to be the offering might be dawning on him.

Excerpt, "Eichah: Where Are We Now?" by Rabbi James R. Michaels
(Published on www.myjewishlearning.com)

The word “*eichah*” occurs only 18 times in the entire Bible. In each instance, it conveys a rhetorical complaint - there truly is no answer, only a moan, and a cry of despair. But the same Hebrew letters, vocalized differently appear one other place, in the book of Genesis. After Adam and Eve eat the fruit of the tree of knowledge, God asks them, “*Ayekah*,” which means, “Where are you?” The traditional explanation for this question is not that God is asking the location of the first humans. Rather God is asking them, “Where are you morally? Have you grown, have you learned anything?”

Our sages have traditionally looked at the rhetorical question “*eichah*” and read it with the very real question “*ayekah*” in mind. Yes, we mourn for the tragedies of our people. Yes, we allow ourselves the luxury of anguish at the calamities that dot our peoples’ history. But where are we? What have we learned from that history? To ask the first question and not attempt to answer the second would be an exercise in shallowness. Not only that, it wouldn’t be the Jewish thing to do.

We should also ask the same question on a personal level. So often, the major decisions we make are not made in dramatic circumstances, but rather on the spur of the moment: Whom can we help today? Are we influenced by that person’s [age], race or ethnicity, [socioeconomic background]? Do we allow superficial distinctions to deter us from seeing the common humanity in all people? Perhaps most important, once we’ve started moving in one direction, do we ever stop to evaluate where we’re going, and whether we need a mid-course correction? Those are the questions that we should ask on *Shabbat Devarim*, as we read the first chapters of Deuteronomy.

Source Sheet created on Sefaria by Danielle Rodnizki