

PARSHAT DEVARIM / SHABBAT CHAZON 2020 – SOURCE SHEET

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1. DEVARIM 2:7 – THE PRESENCE OF GOD IN THE WILDERNESS OVER FORTY YEARS

כי ה' אֱלֹהֶיךָ בְּרַכְךָ בְּכֹל מַעֲשֵׂה יָדֶיךָ ; יָדַע לְכַתֵּב אֶת הַמַּדְבָּר הַגָּדוֹל הַזֶּה ; זֶה אַרְבָּעִים שָׁנָה ה' אֱלֹהֶיךָ עִמָּךְ ;
לא חָסַרְתָּ דָבָר.

Indeed, God your God has blessed you in everything you do; He has watched over your wanderings through this great wilderness; God your God has been with you these past forty years; you have lacked nothing.

2. ZOHAR SHEMOT 2:2B – GOD GOES INTO EXILE WITH HIS CHILDREN

דַּתְּנוּ אָמַר רַבִּי יִצְחָק, מַאי דְכַתִּיב עַל הַהָרִים אֲשֶׁא בְּכִי וְנָהִי. אֵלָּא, אֵלִינוּ אֵינוֹן טוֹרְיָא רַמְיָא דְעַלְמִין. וּמֵאַן אֵינוֹן טוֹרְיָא רַמְיָא, אֵינוֹן, בְּגִי צִיּוֹן הַיְקָרִים הַמְּסוּלָּאִים בְּפִזּוּ וְהַשְׁתָּא הוּוּ נַחְתִּין בְּגְלוּתָא, בְּרִיחָא עַל קַדְלִיהוֹן וַיִּדְהוֹן מְהַדְקוֹן לְאַחוּרָא. וְכַד עָאֵלוּ בְּגְלוּתָא בְּבַבְל, חָשִׁיבוּ דְהָא לִית לְהוּ קִיּוּמָא לְעַלְמִין, דְהָא קוּדְשָׁא בְּרִיךְ הוּא שְׂבִיק לוֹן, וְלֹא יִשְׁגַח בְּהוֹן לְעַלְמִין.

We learnt, Rabbi Yitzchak said: What is meant by the verse, "On the mountains I will take up a weeping and wailing" (Jer. 9:9)? The mountains that are referred to are the loftiest in the world. And who are these lofty mountains? They are "the precious sons of Zion comparable to fine gold." And now they are descending into exile with grindstones on their necks and their hands tied behind them. And when they arrived in the exile of Babylon, they thought that they would never have support because God had forsaken them and would no longer watch over them.

וְתַנְיָנוּ, אָמַר רַבִּי שְׁמַעוֹן, בְּהֵימָא שְׁעָתָא קָרָא קוּדְשָׁא בְּרִיךְ הוּא לְכָל פְּמִלָּא דִּילִיָּה, וְכָל רְתִיכִין קַדִּישִׁין, וְכָל חִילִיָּה וּמִשְׁרָיִיתִיָּה, וְרַבְרַבְנוּי, וְכָל חִילָא דְשְׁמַיָּא, וְאָמַר לוֹן, מָה אַתּוֹן עַבְדִּין הָכָא, וּמַה בְּגִי רְחִימָאֵי בְּגְלוּתָא דְבַבְל, וְאַתּוֹן הָכָא, קוּמוּ חוּתִין כְּלַכּוֹן לְבַבְל, וְאַנָּא עִמְכוֹן. הַדָּא הוּא דְכַתִּיב, כֹּה אָמַר ה' לְמַעַנְכֶם שְׁלַחְתִּי בְּבַלְעָה וְגו'. לְמַעַנְכֶם שְׁלַחְתִּי בְּבַלְעָה, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְהוֹרְדִתִּי בְּרִיחִים פּוּלָם, אֵלִינוּ כָּל רְתִיכִין וּמִשְׁרָיִין עֲלֵאִין.

And we learnt that Rabbi Shimon said, at that moment God summoned all His company, all the Chariots and camps, and His officers, and all the hosts of heaven. And he said to them, 'What are you doing here? My beloved children are in the exile of Babylon, and you are here!?' Arise, all of you, descend to Babylon and I will go with you.' This is the meaning of that which is written, "Thus says Hashem, 'For your sake I have sent to Babylon'" (Isa. 43:14). This refers to God. "And will bring down all of them as fugitives..." (Ibid.). These are all the supernal Chariots and camps.

כַּד נַחְתוּ לְבַבְל, אֲתַפְתְּחוּ שְׁמַיָּא, וְשָׂרְאֵת רוּחַ נְבוּאָה קַדִּישָׁא עַל חִזְקָאֵל, וְחָמָא כָּל מַה דְחָמָא, וְאָמַר לוֹן לְיִשְׂרָאֵל, הָא מֵאַרְיִכוֹן הָכָא, וְכָל חִילֵי שְׁמַיָּא וְרְתִיכִין, דְאַתּוֹן לְמִינְדֵר בִּינִיכוֹן. לֹא הִימְנוּהוּ, עַד דְאַצְטְרִיךְ לְגַלְעָה כָּל מַה דְחָמָא, וְאַרְאָא כְּדָ, וְאַרְאָא כְּדָ. וְאֵי גַלִּי יַתִּיר, מַה דְגַלִּי כְּלָא אַצְטְרִיךְ. כִּיּוֹן דְחָמוּ יִשְׂרָאֵל כְּדָ, חֲדוּ. וְכַד שְׁמַעוּ מַלְיוֹן מְפּוּמִיָּה דִּיחִזְקָאֵל, לֹא חִישּׁוּ עַל גְלוּתְהוֹן כְּלָל, דְהָא יָדְעוּ דְקוּדְשָׁא בְּרִיךְ הוּא לֹא שְׂבִיק לוֹן. וְכָל מַה דְגַלִּי בְּרִשׁוּתָא גַלִּי.

When they descended to Babylon, the heavens opened and the Holy Spirit of prophecy rested on Ezekiel. And he saw whatever he saw and said to Israel: 'Behold your Master is here and all the hosts of heaven and the Chariots that have come to dwell with you.' They did not believe him until he was

obliged to reveal all that he saw - 'I saw thus, I saw thus...' and if he revealed more, whatever he revealed was altogether necessary. As soon as Israel saw this, they rejoiced. And when they heard the words from Ezekiel's mouth, they no longer feared their exile at all because they knew that God would not leave them. And everything that he revealed, he revealed with [God's] permission.

וְתִגְּיֵנוּ בְּכָל אֶתֶר דְּיִשְׂרָאֵל גְּלוּ, תִּמְוֹן שְׂכִינְתָא גְּלִתָּה עִמְהוֹן, וְהִכָּא בְּגִלּוּתָא דְּמִצְרַיִם מַה כְּתִיב, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל וְגו'.
כִּיֵּן דְּכְתִיב בְּנֵי יִשְׂרָאֵל, מַהוּ אֵת יַעֲקֹב, הַבָּאִים אִתּוֹ אֲצִטְרִיד לְמִימְרֵי. אֵלֶּה, אֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל אֵינּוֹן רְתִיכִין וּמִשְׁרִינְ
עֲלָאִין, דְּנַחְתּוּ עִם יַעֲקֹב, בְּהִדֵּי שְׂכִינְתָא, בְּגִלּוּתָא דְּמִצְרַיִם.

We learned that in each and every place to which Israel was exiled, the Shechinah was exiled with them. And here, regarding the exile of Egypt, it is written, "And these are the names of the children of Israel..." (Ex. 1:1). But if it is written, "the Children of Israel," why does it conclude "with Jacob?" It should have said, 'who came with him.' [And the answer is that the words] "These are the names of the children of Israel" refers to the supernal Chariots and camps that descended with Jacob together with the Shechinah into the exile of Egypt.

3. YOMA 54B – THE CHERUBS IN THE INNER SANCTUM AT THE TIME OF DESTRUCTION

כַּאִישׁ הַמַּעוֹרָה בְּלוֹיִיָּה שְׁלוֹ אִמְרֵי רֵישׁ לַקִּישׁ בְּשַׁעָה שְׁנַכְנְסוּ נַכְרִים לְהִיכַל רָאוּ כְּרוּבִים הַמַּעוֹרִין זֶה בְּזֵה הוּצִיאוֹן לְשׁוּק
וְאִמְרוּ יִשְׂרָאֵל הֲלָלוּ שְׁבַרְכְּתֵן בְּרַכָּה וְקַלְלֵתֵן קַלְלָה יַעֲסִקוּ בְּדַבְרִים הֲלָלוּ מִיַּד הַזִּילּוּם שְׁנֹאמֵר (אֵיכָּה א, ח) כָּל מַכְבְּדֵיהּ
הַזִּילוּהָ כִּי רָאוּ עֲרוּתָהּ

It means like a man joined and clinging to his livaya, his partner, i.e. his wife. In other words, the cherubs appeared to be embracing one another. Reish Lakish said: When gentiles destroyed the Second Temple and entered the Sanctuary, they saw these drawings of cherubs clinging to one another. They peeled them from the wall, took them out to the market, and said: These Jews, whose blessing is a blessing and whose curse is a curse, due to their great fear of God, should they be occupied with such matters, making images of this kind? They immediately debased and destroyed them, as it is stated: "All who honored her debase her because they have seen her nakedness" (Lamentations 1:8).