**Kol Simcha Torah Gazette**

**For parsha devorim 5785**

Volume 9 Issue 44 (Whole #459) 8 Menachem Av 5785/ August 2, 2025

**Printed L’illuy nishmas Nechama bas R’ Noach, a”h**

For a free subscription, please forward your request to [***keren18@juno.com***](mailto:keren18@juno.com)

***Past emails can be found on the website ShabbosStories.com under Brooklyn Torah Gazette***

**The Importance of**

**Living with Joy**

**By Daniel Keren**

****

**Rabbi Dovid Goldwasser**

Rabbi Dovid Goldwasser, internationally renowned Maggid Shiur and mora d’asra of Khal Bais Yitzchok in Flatbush was one of the featured speakers at the recent July 4th Hakhel Yarchei Kallah Event that was held at theAgudath Israel of Madison in Flatbush. The topic of his talk was “A Time of War\* A Time of Peace.”

Rabbi Goldwasser began by noting that we are definitely living in very special days. If a person just opens his eyes, one must believe that we are in the tekufah, the beginning of the season of the coming of the long-awaited Moshiach, [heralding the day of the geulah, redemption of the Jewish people from our long and bitter galus, exile.] Even if a person give up on the hope of the geulah, the great day of Moshiach Tzidkeinu’s coming appears to be eminent.

**The War of Gog and Magog**

All of the various simanim (signs foretold by our Sages of blessed memory) regarding the geulah have been revealed in recent times. The names given to the recent War (i.e. the Rising of the Lion) are significant. Rabbi Goldwasser declared that the last war will be the War of Gog and Magog.

All of the nations of the world were afraid of Iran. Israel said they would take care of Iran [by knocking out their missiles and nuclear centers] Biyad (with the help of) Hashem, they were successful. Without Hashem’s help, Rabbi Goldwasser warned, Israel would not have been able to succeed [and survive the grave threat posed by Iran.]

We see that the world has greatly degenerated. Things that had always been forbidden and looked down up by even the non-Jewish world has in recent years become not only permitted but actually in a perverse manner celebrated. What should be the response of a Jew. It should be Rabbi Goldwasser noted that the response of the Jew should be the opposite. Recognizing this growing decay in the world’s moral compass, we as Jews must strive to strengthen our belief and trust in Hashem by increasing our learning of Torah and the careful performance of Hashem’s holy mitzvahs.

**The Importance of Appreciating**

**Everything Hashem Does for Us**

A Jew should always focus on reciting the psalm Mizmor Lisoda (Psalm 100) – “A psalm for the thanksgiving offering…” with great enthusiasm and joy declared Rabbi Goldwasser. Hashem appreciates our joy that we express and that which demonstrates that we appreciate everything He is doing for us because of His great love for each and every one of us.

Rabbi Goldwasser challenged the audience by asking: “Who would you rather see in your group? Someone who is joyful and cheerful or someone who is constantly sad or depressed?

Anyone who feels the pain of his fellow Jews will merit to see the refuah or the redemption that Hashem has promised the Jewish people. Rabbi Goldwasser noted that Moshe Rabbeinu sat on a hard rock when the Jews were fighting Amalek. Why? Because he wanted to share in the distress of the Jewish soldiers who were in danger and risking their lives to eliminate a mortal danger to the Jewish nation. He wanted to share in the distress of the families of the soldiers who were worried the wellbeing of their husbands and fathers.

**An Incredibly Great Protection for the Entire Klal Yisroel**

When Jews in danger come together and daven (pray) to Hashem, this creates a powerful protection (both spiritually and physically). When yeshiva students study Torah, that mitzvah and spiritual action gives an incredibly great protection not only to themselves but also for the entire Klal Yisroel, Jewish nation.

Rav Yaakov Kamenetzky asks why do we stand up in the morning prayers when reciting Vayivorach Dovid (Chronicles 29:10-13). We do so to show our appreciation to those who occupy themselves for the benefit of their fellow Jews.

Rabbi Goldwasser recalled once being asked a question by a Hatzolah volunteer member who responded to calls from the Jewish community for varying degrees of medical emergencies. It once happened in the course of rushing to respond to a desperate call for medical assistance this Hatzolah volunteer slipped on the ice and himself had to be taken by other Hatzolah members to the hospital where he required serious initial treatment and subsequent painful surgeries until he could recover and be healed.

**A Painful Setback Can Be a**

**Sign of Hashem’s Great Mercy**

The Hatzolah member asked Rabbi Goldwasser if a person performing a mitzvah is supposed to be protected, why did he get injured so badly? The explanation is that this painful setback like all similar disappointments in life is truly a good thing. It is a kappara, atonement for a sin that may have been performed. Perhaps a more severe takana from Shomayim, heaven had been decreed to this particular Hatzolah volunteer, but Hashem in infinite mercy replaced that punishment with an albeit painful but less severe punishment.

The Torah teaching that one should follow is that of Darchei Shalom, the path of peace. A teacher must not hide his love and concern for each of his talmidim, students. This is more important than instituting fear and awe, for this alone will not today anyways inspire the children to love learning Torah and doing mitzvahs with joy.

Every one of us has the ability to improve in some inyan, aspect of our avodas Hashem (service of Hashem.) It could be the smallest thing, but it would result, Rabbi Goldwasser said, in a great bonus from Hashem. It could even be something as simple as making a commitment to smile at others or to express kind words to another Jew.

*Reprinted from the July 24, 2025 edition of the Flatbush Jewish Journal.*

**Rav Avigdor Miller on was the**

**Beis Hamikdash Destroyed Because**

**Of Sinas Chinam Among Frum Jews**



**QUESTION:** Was the Beis Hamikdash destroyed because of sinas chinam, baseless hatred, among frum Jews?

**ANSWER:** No, there’s no sinas chinam among the Jews. Don’t let anyone tell you that. The sinas chinam the Gemara talks about means the causeless hatred of the type that comes from Avneri, the representative of the immoral in the Knesses today. He hates decent Jews. The communists there too, or the Mapai, they hate the Jews. That’s the sinas chinam – but decent Jews don’t have sinas chinam.

In the times of the Beis Hamikdash it wasn’t Shamai and Hillel and their talmidim who had sinas chinam. It wasn’t the Pharisees and the multitudes of the frum Jews who were their followers, who were the problem.

The sinas chinam was from the Tzedukim and the Notzrim. They hated the Sages and the frum Jews who sided with the Sages. And it was because they were Jews, it was their sinas chinam for which the Jewish nation suffered. Now, I understand that even some well-meaning writers and speakers have attempted to apply the accusation of baseless hatred to the frum Jews at the time of the churban, but it’s a serious error.

*Reprinted from a recent email of Toras Avigdor based on a Thursday night lecture (May 11, 1971)*

**The Absolute Necessity**

**Of Having True and**

**Absolute Faith in G-d**

**From the Teachings of the Lubavitcher Rebbe**

**Rabbi Menachem Mendel Schneerson, Zt”l**



"See, I have set the land before you," Moses relates in this week's Torah portion, Devarim. "Come and possess the land G-d swore unto your fathers."

Rashi, the foremost Torah commentator whose explanation on the text expresses its most literal meaning, explains that the Jewish people did not have to wage war in order to take possession of the land of Israel; had they not sent the spies, they would not have needed any weapons.

"There is no one to contest the matter," Rashi comments. Since G-d Himself promised the land to the Jews, no one in the whole world could have prevented this from happening.

Historically, however, we see that instead of a miraculous entry into the land, the Jewish people did indeed engage in battle with their enemies. Their lack of faith and insistence that Moses send spies to bring back a report, spoiled their opportunity to enter the land unopposed, and made it necessary for them to follow a natural procedure instead of a miraculous one. In other words, it was their own negative attitude and conduct which forced them to wage wars in order to assert their Divine right to the land.

This contains a moral for our own times and present condition:

The Torah tells us that the Final Redemption with Moshiach will be very much like our first redemption from Egypt, but will be accompanied by even more wonders and miracles. It follows that if the entry and settlement of the land of Israel was supposed to be accomplished in a supernatural manner the first time ("There is no one to contest the matter, and you need not wage war"), how much more so will it be miraculous in our own times, with the Messianic Redemption!

Again, just as before, the entire matter depends on us. We must show absolute faith in G-d and His promise that the entire land of Israel belongs to the Jewish people. We must not be afraid to inform the nations of the world - unequivocally - that the land of Israel is our eternal legacy.

As Rashi explains on the very first verse of the Torah, "The whole earth belongs to G-d; He created it and gave it to whom He saw fit. [The land of Israel] was given to [the nations] by His will, and by His will He took it from them and gave it to us!"

When we will demonstrate this true and absolute faith in G-d, we will immediately merit that "no one will contest this, and there will be no more wars nor the need for any weapons."

*Reprinted from the Devorim 5762/2002 edition of L’Chaim. Adapted from Likutei Sichot of the Rebbe, Devarim 5747.*

**Moshe Began Clarifying this Torah, Saying.**

Rashi adds He explained it to them in seventy languages. Why now, as Benai Yisroel were about to enter Eretz Yisroel, did Moshe explain the Torah in seventy languages? There are those who think that the place to observe the Torah is in the desert,where it was given. In Eretz Yisroel there is no obligation to follow the Torah. On the other hand, there are those who say, only in Eretz Yisroel do I have to follow the Torah, outside of Eretz Yisroel - when I live among the nations of the world there is no such requirement. At this point - as they were about to enter Eretz Yisroel Moshe explained the Torah in all seventy languages to show Benai Yisroel that the Torah is not dependent on a particular time nor a particular place. Any time and any place - is the time and place for the Torah. (Ksav Sofer)

*Reprinted from the Parshas Devorim 5785 email of R’ Yedidye Hirtenfeld’s whY I Matter parsha sheet for the Young Israel of Midwood in Brooklyn, NY.*

**How to *Shteig* During the**

**3 Weeks/9 Days/*Tisha B'av***

**By Rav Yehuda Mandel**



**Question:** What is the best way for me to *Shteig* during the 3 weeks/9 days/*Tisha B'av*?

**Answer:** Everybody’s different. Everybody is different! I recommend sitting and learning; that’s always the answer to all good things. And being *B'simcha*, of course. Make sure you are *B'simcha* before you start being NOT *B'simcha*; as *Chazal* say1 that this is a time we are: מְמַעֵט “lessen” our *Simcha*.

So first make sure there is *Simcha!* Otherwise, what *Simcha* will you be: מְמַעֵט “lessen”? Make sure you are dealing with a “*Simcha*-person” (yourself) to begin with, or else you're talking to the wall! There’s nobody home! You are being: מְמַעֵט “lessening”; IN WHAT??!

Make sure you have plenty, plenty, plenty overflowing *Simcha*, especially in this *Dor*. And the reason for the *Churban* was: תַּחַּת אֲשֶׁר לאֹ עָבַּדְתָ אֶׁת ה' אֱלֹקֶׁיךָ בְשִׂמְחָה וּבְטוּב לֵבָב

תבא כח מ ז lack of *Simcha*. Not enough *Simcha* caused the *Churban*. So that’s the first thing to do; i.e., be *B'simcha*. That’s for sure. And some people have to be more drastic about it than others.

For some, it’s really *Pikuach Nefesh*; it’s wrong for them to get down. (Of course, there are basic *Halachos*. But there are certain things you might get *Heteirim* for. I'm not a *Posek*, but sometimes it’s really serious stuff). You have to watch yourself with *Atzvus*, and make sure you are solid in *Simcha*; that’s the main thing.

Now, ideally, get some time for the *Bais Hamikdash*, as much as you can. Think about the heartbreak of losing the *Bais Hashem*, the *Aliya L’regel* of *Shalosh Regalim*, of losing the beautiful: בֵית ה' נֵלֵ ך “Let’s all go up to the *Bais Hashem”*, the *Lechem HaPanim*, the *Menorah*, the *Shulchan*, the *Mizbeach! Cohanim!* *Levi'im!*

The music that went on there! *Simchas Bais HaSho'eva!* To lose all that! How much pain we have over every single *Chelek* of the *Bais Hamikdash!* How we all saw that the *Eibishter* is in charge of His world! How beautiful it was; how *Geshmak* it was! What *Yidden* didn’t do… once a *Yid* killed himself while bentching when he got to the words: וּבְ ני ירוּשָ לַּ י ם “Hashem, please rebuild *Yerushalayim!”*, and because of that there is a *Halacha* that no knives are allowed on the table during bentching. (*Shulchan Aruch*2).

Do you know how much the *Bais Hamikdash* meant to *Yidden!* This is the real us! There is a big *Inyan* to cry. It’s a big *Mitzva*: שֶׁאֵין כָּמֹהוּ like no other. Spend some time; whenever you could (don’t make yourself into a machine). Do it whenever you could, maybe it could be a one-shot deal, sit alone with yourself for 10 minutes/half hour/an hour, and tell the *Eibishter* how sorry you feel about this whole business, and that we’re all going to try to do *Teshuva*, etc. And be *Mispallel* for a successful *Tisha B’av*.

Be *Mispallel* for that! And be *Mispallel* that it should be done exactly the way the *Eibishter* wants us to do it. When it comes to *Tisha B’av*, some people should cry, some people shouldn’t; everybody’s different. In extreme cases I can recommend to go write your *Maalos* in the middle of *Tisha B’av!* Cheer up before you start crying, or else you will have *Atzvus*, the worst *Aveira*; there’s nothing worse than that! But if you're cheered up, then crying won’t kill you so much.

Reprinted from the Parshas Devorim 5785 email of Bitachon Weekly

**Thoughts that Count**

**for Our Parsha**

*You have dwelt long enough on this mountain; turn, and take your journey* (Deuteronomy 1:6)

Even though "this mountain" - Mount Sinai - was the place on which the Torah was given, the Jewish people were not allowed to linger and were commanded to continue on. This teaches that a person must not be content with his own service of G-d but must travel great distances, if need be, in order to bring the light of Torah to another Jew. (Likrat Shabbat)

*And I charged your judges at that time, saying, Hear the causes between your brethren* (Deuteronomy 1:16)

It is only during the present era, "at that time," that it is necessary to listen to both sides of a dispute to reach a just decision. When Moshiach comes and ushers in the Messianic era, judgment will be rendered through the sense of smell, as it states, "He will smell the fear of G-d, and he will not judge after the sight of his eyes and decide after the hearing of his ears." (Kedushat Levi)

*Behold, I have set the land before you... to Abraham, to Isaac, and to Jacob, to give it to them* (Deut. 1:8)

This verse does not say the land will be given "to you," but "to them"-Abraham, Issac and Jacob-an allusion to the resurrection of the dead. (Sanhedrin)

*For unto Esau have I given Mount Seir as a possession* (Deut. 2:5)

Although the Children of Israel fulfilled an express command of G-d when they took over the land Canaan, G-d warned them that their desire to conquer territory should not extend beyond those lands He had explicitly promised to them. (Rabbi Shimshon Refael Hirsch)

*May the L-rd G-d of your fathers make you a thousand times as many as you are* (Deut. 1:11)

When will this blessing be fulfilled? In the World to Come, when, as the Prophet Isaiah states, "The least one shall become a thousand, and the smallest a great nation." The Jewish people, the "least" and "smallest," will multiply one thousand times in number, in fulfillment of Moses' blessing. (Binyan Ariel)

*Reprinted from the Devorim 5762/2002 edition of L’Chaim.*

**My Friend, Mr. David Golden, A’H – 1915- 2025**

**By Rabbi David Bibi**



Recently, while giving a class, I found myself mentioning Rabbi Abittan no less than three times. His teachings, his wisdom—they are still very much alive in everything we do.

A guest who had come to spend Shabbat with us approached me after class and asked, “Who is this rabbi you keep mentioning?” And then he asked, “Are you the rabbi?”

I told him, “No, I’m just filling in for Rabbi Abittan.”

Then he asked, “How long have you been filling in?”

I answered, “Nineteen years and twenty-two weeks.”

Because that’s when Rabbi Abittan passed away. And in my mind, I’m still just filling in—because to me, he is still our rabbi.

And so, as I stand here before you this morning, I do so only briefly, in a way, representing the rabbi who loved David Golden and the entire Golden and Rosenberg family very, very much.

Whenever I begin a eulogy, I remind everyone that the purpose of hesped is not only to honor the person who has passed, but to inspire the living. To walk away different from how we walked in. To allow the life of the manoach, the one who has departed, to elevate our own.

Yesterday, the world lost one of its oldest living souls, and we—our community—lost one of its strongest pillars. Mr. David Golden passed away peacefully just one day after celebrating his 110th birthday. He slipped away from this world as if guided gently by a malach, holding the hand of his aide—a departure our tradition calls mitat neshika, the “kiss of Heaven,” a parting reserved for the truly righteous.

Mr. Golden had asked me many times over the years to speak at his funeral. It was a request I accepted with a heavy sense of responsibility—because how do you put into words a life that spanned over a century, filled with so much impact, insight, and inspiration?

He was deeply devoted to his beloved wife, Ethel, whom he married in 1940 and remained committed to until her passing in 2006—66 years of marriage. Mrs. Golden’s funeral was the first I ever officiated, shortly after Rabbi Abittan’s passing. I stood there with trepidation, unsure, but David stood by me and encouraged me. He never stopped talking about her. Even in her absence, she remained close—always present in his heart and in his stories. Their home on West Penn Street was not just a residence; it was a living museum of their shared life—books, art, photos, plants, and memories.

He was a father to Joseph and Robert and Pearl, and through them, a source of pride and joy. But he was also, in a very real way, a grandfather to so many of us in this congregation. We all felt it—whether we were stopping by to visit him after Shabbat tefillah, or he was offering a word of encouragement to us, he made each of us feel seen.

I’ve told this story before, but it bears repeating. When my Israeli grandson Yosef, born in 2015, met Mr. Golden—born in 1915—at his 108th birthday, Yosef looked at him and said he had just one question: “What was it like to see Babe Ruth and Lou Gehrig play in Yankee Stadium a hundred years ago?”

A full century apart, and yet something about David made him feel entirely present—anchored in the past, fully alive in the moment. And what does it say about a person who can so easily connect with a child a hundred years his junior, and make that child feel heard in return?

Judaism teaches that long life is a blessing—arichut yamim—but it’s not just about length. It’s about how the time is used. Our Rabbis say that one who lives past a hundred has achieved a unique level of blessing (Bava Batra 121b), and Mr. Golden lived it to the fullest. He read a book a week. He walked two miles daily until he was 103, resumed after heart surgery, and only slowed down when absolutely necessary.

And perhaps there was a deeper reason for his strength. Just last week, I shared with a class the words of the Sforno, who teaches: “All deterioration that happens to the body is because of conflict of opposites.” Meaning—disease and aging are born of inner strife. If we live with internal peace, if we quiet the daily worries and realize that everything we have is from Hashem, we can live longer. Mr. Golden embodied that. He lived with clarity, with simplicity, and with deep, steady faith. His long life was not just a gift—it was a reflection of the peaceful, purposeful way he moved through the world.

One of the most inspiring aspects of Mr. Golden’s character was his unwavering respect and appreciation for his parents and in-laws. He would often speak about his father-in-law, Mr. Charles Rosenberg, with great reverence. In an era when few undertook in-depth Talmud study, Mr. Rosenberg completed the entire Shas—a feat that David took immense pride in. “That wasn’t with Artscroll and podcasts,” he’d remind me. “That was real learning—2,711 pages of in-depth Gemara.”

David ensured that both his own parents and his in-laws were remembered and honored properly. The dedication plaques in our lobby aren’t just names on a wall—they are David’s way of ensuring that those who came before him are not forgotten. It was his personal expression of kibbud av va’em and kavod le’chamav, keeping their memory alive in the heart of the synagogue he loved.

One of the defining traits of Mr. Golden was his fierce loyalty and sense of justice. When I faced tension or criticism, it was Mr. Golden—at 100 years old!—who stepped up to the pulpit to defend me.

And when a congregant once interrupted my sermon, he stood up, walked to the bimah, and in front of the entire room declared: “No one disrespects my Rabbi.” That moment will live with me forever.

Mr. Golden was a mefarnes—a provider—not just to his family but to this synagogue. Over the last decade, it was his generosity that literally kept the lights on. His name is engraved on plaques in our lobby, but more importantly, his legacy is etched into the heart of this community. He was honored by the ZOA for his dedication to Am Yisrael and regularly pressed me, urged me, to inspire young people to cherish the land and state of Israel.

He would challenge me—demand progress—hold me accountable in the most loving way. He became, in many ways, a mentor.

And it struck me as I heard the sad news —David Golden lived 110 years. That’s not just a milestone. That’s Torah. Two of our greatest leaders—Yehoshua bin Nun and Yosef HaTzaddik—both left this world at the age of 110.

Yehoshua, the faithful student of Moshe Rabbeinu, was the one who had the courage to lead the Jewish people into the Land of Israel. He didn’t just preserve the past—he pushed us into the future. Mr. Golden shared that same drive.

He had a passionate love for Eretz Yisrael and was constantly encouraging me—sometimes pressing me—to help our young people understand its value, not as a political entity but as a spiritual inheritance.

When the war broke out on October 7th, I took my cue from David. I began working directly with the Ministry of Defense and other organizations. David reminded me of something we once discussed: that in Yehoshua’s time, every soldier went to battle with an entire support system behind him. He believed that today, we have the same responsibility—to stand behind our soldiers, to support them, and to be part of their mission.

He believed in the next generation, and he held all of us personally responsible to shape it.

And like Yosef, who sustained not only Egypt but the entire known world—mefarnes ha’olam—Mr. Golden was the quiet sustainer of this community. For over a decade, it was through his generosity that our synagogue stayed afloat. He made sure the doors stayed open and the lights stayed on. He didn’t seek credit. Like Yosef, he did it with humility, wisdom, and a deep sense of responsibility to others.

He didn’t just live to 110—he lived a life that echoed the greatness of Yehoshua and Yosef. He led. He sustained. And he did it all with strength, grace, and vision.

He was our Superman—not just for living long, but for living right. For having our backs. For loving deeply. For caring fiercely. For giving without seeking honor.

Mr. Golden, Yehi zichrecha baruch—your memory is a blessing, and more than that, a mission. May we live in such a way that your dreams, your values, and your love for Torah, Am Yisrael, and Eretz Yisrael continue to inspire generations to come.

And so, I leave us all with this call to action: You walked in here one way—leave another. Be inspired by Mr. Golden to live with integrity, to act with courage, to support your people, and to love without hesitation. Build something lasting. Stand for what’s right. And carry forward the legacy of a man who never stopped standing for others.

Tehi Nafrsho Serurah BeSror HaChaim

*Reprinted from the Parashat Matot-Masei 5758 email of Rabbi David Bibi’s Shabbat Shalom from Cyberspace.*

**Provide for yourselves men who are wise (1:13)**

Rabbi Meir Shapiro of Lublin was once asked the following question: Why does the Rabbi accept – as students in his Yeshiva – an inordinate number of sons of Rabbis? Is there favoritism involved? He answered: Heaven forbid! The reason is that these young men are going to become Rabbis in any case. If so, it is better for them to at least learn and know something! (Chiyuchah Shel Torah)

*Reprinted from the Parshas Devorim 5785 email of R’ Yedidye Hirtenfeld’s whY I Matter parsha sheet for the Young Israel of Midwood in Brooklyn, NY.*

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

You [Bnei Yisrael] answered me [Moshe] and said, "The thing that you have proposed to do [i.e., to appoint judges to assist you] is good" (1:14) Rashi comments: "You at once decided the matter to your benefit. You should really have replied - our teacher, Moshe! From whom is it more fitting to learn, from you or from your disciple?"

In other words, Bnei Yisrael should have rejected, or at least resisted, Moshe's proposal to appoint judges to assist him. By agreeing readily to the appointment of judges, they showed a lack of appreciation of Moshe.

R' Yisrael Yitzchak Halevi z"l (rabbi in Warsaw in the 1880's) asks: We read in verse 9, "I said to you at that time, saying, "I cannot carry you alone." Rashi comments there, "What is the significance of the word 'saying' [i.e., being bidden to say, implying that Moshe was repeating another's words]? Moshe, in effect, said to them: 'Not of myself do I tell you that I am not able to bear you, but by the bidding of the Holy One, blessed is He'."

If so, asks R' Yisrael Yitzchak, how could Moshe criticize Bnei Yisrael for accepting the appointment of judges? He answers: Even though it was G-d's will, Bnei Yisrael did not have to express their approval. They could have remained silent. Or, they could have responded, "What can we say? If that is the Will of G-d, we accept it." [This is analogous to Chazal's teaching that one should not say, "I dislike non-kosher food." He should say, "I'm sure it's delicious, but G-d has told me not to eat it."] By saying that they approved of appointing judges, they indicated that they did not appreciate Moshe enough. (Gerres Karmel)

*Reprinted from the Parshas Devorim 5785 email of R’ Yedidye Hirtenfeld’s whY I Matter parsha sheet for the Young Israel of Midwood in Brooklyn, NY.*