

א תבוא, a rich and messages that we have to take home with us each and every day. There's so much to talk about. The last pasuk in the parsha, which is always the one I like to look at, is one which doesn't get enough publicity (29:8): וְשָׁמַרְתָּ אֶת דְּבָרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתָם אֹתָם - If you keep Hashem's bris; לְמַעַן תִּשְׁכִּילוּ אֶת כָּל אֲשֶׁר תַּעֲשֶׂוּ - We will be successful in whatever we do if we learn and follow the Torah. It's an outstanding and awesome, (and here I use the word awesome on purpose), הבטחה, that if we keep the Torah, we will be successful, period.

I want to bring down another pasuk, which is brought down by R Sheps's sefer מורשת שמחת התורה אשר מנעם. R' Sheps was the ראש ישיבה in תורה ודעת. A very quiet and humble man, a very מענטש who was beloved by all. And in his sefer he brings the pasuk (27:8) וְכָתַבְתָּ עַל הָאֲבָנִים אֶת כָּל דִּבְרֵי הַתּוֹרָה הַזֹּאת בְּאֵר הַיַּיִט. This is referring a rather unusual and remarkable מצוה which doesn't get enough prominence, but it's a מצוה like any other one. What were בני ישראל supposed to do in their momentous entry into ארץ ישראל? Yeah, they're going to conquer the land, and there's going to be a כיבוש, you have to go and get the ברכות and there's going to be a הר עיבל and הר גריזים on קלילות, but before you do that, as you cross the river, you pick up some stones and you have to put up these stones, and you plaster them, and after you plaster them, you write the whole Torah on them. A remarkable מצוה. What could this מצוה possibly mean to us? They're supposed to write the whole Torah. And in fact, and the last two words are בְּאֵר הַיַּיִט, Rashi says on the spot, בְּשִׁבְעִים לָשׁוֹן, not only did we write the whole Torah, and the רמב"ן on the spot, R' Sheps quotes, says בְּאֵר הַיַּיִט - that you have the entire Torah from בראשית until כל ישראל לעיני on these stones. Then Rashi says not only that, you have that entire Torah translated into seventy different languages. There are only two possibilities. They either wrote in micro-script, which the Ramban mentions, they wrote very tiny, or much more likely, it was all בדרך נס, Hashem created a נס in exactly the same way that Hashem could defeat עוג by fitting into a mouse hole, which עוג cannot. Hashem can have all of כלל ישראל meet in front of the משכן, which is in פרשת שמני, all the millions of people stood right in front of the little משכן and they all fit in there. In exactly the same way, the הקדוש ברוך הוא can fit the entire תורה and seventy translations onto a number of stones on the west side of the ירדן.

What is the purpose of telling us all of this? So Rav Sheps brings down the עבודה זרה in גמרא, a very tragic Gemara when they took the רבי חנינא בן תרדיון, תנא, one of the עשרה הרוגי מלכות, his students asked him, רַבִּי, מָה אַתָּה רֹאֶה - What did you see, what do you see? He answered, גְּוִילִין נִשְׂרָפִין - the parchment is being burned. However, וְאוֹתוֹת פֻּרְחָחוֹת [בְּאֵוִיר] - The letters are flying in the air.

They said, “Rebbi, what will happen to us? The Torah is being burnt.” He said don’t be afraid. The letters are flying in the air. Those letters are indestructible. That’s what it means. פריחה וצמיחה פורחות means, planting, growing. All the דברי תורה will not simply last forever, but they will continue to flourish and blossom just like flowers will blossom. The קיום of the תורה is נצחיות. Even though everything seems to be destroyed and we’re losing it, this נס of the תורה’s נצחיות is embodied in these two stones on the west side of the ירדן.

Yes, they wrote the Torah on these two stones, but it was בדרך נס. In exactly the same way as it was a נס to write those two stones as Rashi says, בשבעים לשון, so too the Torah's קיום is a נס and will last forever. That is the Ramban and Rav Sheps's message to us. There is no שריפה of the Torah.

No matter how many times the שָׂמַח בְּיוֹם הַחַיִּים burn our סֵפֶר תּוֹרָה, our Torah is נִצְחִית and we appreciate it as such, and that is what this story is telling us just as we go into אֶרֶץ יִשְׂרָאֵל. That was exactly the message. This Torah which I gave you in חוּץ לָאָרֶץ is exactly the same Torah לְדוֹר וָדוֹר, certainly now when you're going into אֶרֶץ יִשְׂרָאֵל and you're coming back down to earth and not living a heavenly existence with מֶלֶךְ and עֲנִי הַכְּבוֹד and בָּאֵר מְרִים. Back into nature, this same Torah is נִצְחִית and will maintain you וְעַד לְעוֹלָם.

