***“Have I become my parents?”***

Rabbi Pinny Rosenthal, Senior Director – Manhattan Jewish Experience

<https://www.youtube.com/watch?v=kiXUWMwqrxU>

1. Why do some people feel that they have become their parents?
2. How does that happen?
3. Why does that it happen?

***Introduction of Devarim***

1:1 These are the words that Moses spoke [to all Israel](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3707) on the [east bank](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3708) of the Jordan, [in](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3709) [the desert](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3710) [and] in the [Aravah](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3711), near [Suf](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3712), in the [vicinity of](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3713) [Paran](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3714), [Tofel](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3715), [Lavan](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3716), [Chatzeroth](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3717) and [Di Zahav](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3718). 1:2 [[This is in the area](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3719)] which is an [eleven day journey](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3720) from [Horeb](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3721) to [Kadesh Barnea](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3722) by way of the Seir highlands. 1:3 On the [first of the eleventh month](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3723) in the fortieth year, Moses [[also](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3724)] spoke to the Israelites regarding all that God had commanded him for them. 1:4 This was after he had defeated [Sichon king of the Amorites who lived in Cheshbon](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3725), and [Og, king of the Bashan](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3726), who lived in Ashtaroth, [[who was defeated in](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3727)] [Edre'i](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3728). 1:5 Moses [began](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3729) to explain this law on the east bank of the Jordan, in the [land of Moab](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=1#C3730), saying:

Rashi:

**These are the words:** Since these are words of rebuke and he [Moses] enumerates here all the places where they angered the Omnipresent, therefore it makes no explicit mention of the incidents [in which they transgressed], but rather merely alludes to them, [by mentioning the names of the places] out of respect for Israel (cf. Sifrei).

**to all Israel:** If he had rebuked only some of them, those who were in the marketplace [i.e., absent] might have said, “You heard from [Moses] the son of Amram, and did not answer a single word regarding this and that; had we been there, we would have answered him!” Therefore, he assembled all of them, and said to them, “See, you are all here; if anyone has an answer, let him answer!” - [from Sifrei]

**And it came to pass in the fortieth year, in the eleventh month, on the first of the month** [… Moses spoke]: This teaches us that he rebuked them only a short while before his death. From whom did he learn [to do] this? From Jacob, who rebuked his sons only a short while before his death. He said, “Reuben, my son, I will tell you why I have not reproved you [for your shortcomings] during all these years: So that you would not leave me and join my brother, Esau.” And for four reasons, one should not reprimand a person except shortly before one’s death: So that one should not rebuke and again have to rebuke him, so as not to cause his friend to feel ashamed when he sees him; etc. These appear in Sifrei . And similarly, Joshua rebuked Israel only shortly before his death (cf. [Joshua 24:1](http://www.chabad.org/15808#v1)-29), and so, Samuel, as it is said, “Behold, testify against me” ([I Sam. 12:3)](http://www.chabad.org/15841#v3) and so, also, David rebuked his son Solomon only shortly before his death (see [I Kings 2:1](http://www.chabad.org/15886#v1)-10).

Proverbs 9:8

Do not rebuke a scoffer, for he will hate you; Rebuke a wise man, and he will love you.