

Theme:

Redefining Torah and הר סיני as the continued work of Avraham against the “Great Mistake.” The wholeness of Torah can only come from its being a complete presence of אנוכי and only in such integrity does it function. Otherwise it declines into the same level of עבודה that is assigned by זרה. That presence of אנוכי is established only here, for the first time as שמע ישראל. It is a direct outgrowth of the focus on עבודה זרה and particularly on פעור – the only purely conceptual עבודה זרה.

Structure:

Looking back and נחמה
 שכחה-עמים-עבודה זרה
 מצוות as central to presenting תורה and פעור
 The “Great Mistake” and contrasting ע"ז to תורה
 Discoveries of אברהם אבינו
 Understanding עבודת זרה: the only עבודת זרה with no פעור
 צואה וע"ז
 Moshe and פעור
 Forgetting and ראייה

– OUTLINE –

ENDINGS-LOOKING BACK

אין אדם עומד על דעת רבו עד מ' שנה as looking back, redefining the way that the ברית סיני was meant to work
 Meaning that Moshe himself only now came to understand הר סיני
 Redefining the nature of Torah
 This is why it is also שבת נחמו
 נחם is a new way of looking at things
 בראשית ו:ו according to Rashi נחמה-נמלך

MAIN THEMES

What are the important insights? Disappointingly simple
 Do not forget, do not add, subtract, change

Why relate ושכחה ובעיני העמים

Non - שכחה is rather simple
 Yet it seems to be central here
 השמר לך פן תשכח ד:ט
 השמרו לכם פן תשכחו ד:כג
 לא תוסיפו ולא תגרעו

What is the excuse to say הדברים אשר ראו עיניך if it says כל השוכח דבר אחד מתלמודו (The מפרשים ask the question, but do not seem to reach a satisfactory conclusion)

Why justify both בעיני העמים and לא תוסיפו ולא תגרעו?

Why is it important to us what they think?

How are they supposed to know whether you forgot some detail?

How are they supposed to say that הגונים ומקובלים are חוקים if the definition of חוק is that the אומות laugh about them?

Why עבודה זרה

עבודה זרה: יסודות ואתחנן revolves around the simplest

שמע ישראל – why not teach this before? Must be possible only here

Was this not from the time of יעקב אבינו from where we learn בשכמל"ו

The haftara of נחמו starts with the vision of גאולה but rapidly turns to עבודה זרה, just as the parasha does

Apparently נחם/נמלך requires dealing with ע"ז

The issues are indeed mysteriously interconnected