

Two introductory notes:

- 1) Many thanks to the numerous people who responded by e-mail or in person to last week's questions. Your encouragement means a great deal to me. I hope that we're on the way to having a minyan-wide Torah conversation each week.
- 2) This week's questions, owing to logistical issues, are in conscious imitation of Nechamah Liebowitz's gilyonot, but not derived directly therefrom.

Devarim 29:3

"v'lo natan Hashem Lakhem leiv ladaat v'eynayim lirot v'oznayim lishmoa ad hayom hazeh"

"And G-d has not given you the heart to understand, eyes to see, or ears to hear, until this day."

- 1) "Until this day" - including this day, or have the Jews finally acquired these organs on this day?
- 2) "And G-d has not given you" - Why does Mosheh phrase the failure as G-d not having given, rather than as the Jews not having developed or accepted these organs?
- 3) Read 29:1-8. Verses 1-7 list a series of Divine favors, starting from the Plagues and running through the conquest of Sihon and Og, (the East Bank?), i.e. up until the day of Moshe's speech. Why is the complaint of verse 3, especially the phrase "until this day", placed in the middle of this historical recitation rather than at the end?

Suggested commentaries;

- 1) Rashi (both interpretations) and Chizkuni
- 2) Seforno and Ibn Ezra. See Targum (pseudo)Yonatan for a completely different approach.
- 3) Haameik Davar (Netziv)