

These are the words that Moshe spoke to all Yisrael. (1:1)

Rebuking *Klal Yisrael* prior to his death, Moshe *Rabbeinu* recounted their past sins, so that they would learn from their errors. *Rashi* tells us that out of respect for *Klal Yisrael*, Moshe did not elaborate their sins. Rather, he mentioned them *b'remez*, alluding to them through the names of their encampments. These names refer to the various sins committed in these places. The *Maharal* questions this statement, since apparently Moshe did delineate *Klal Yisrael's* most outstanding sins. Furthermore, the *Shach* asks why Moshe rebuked the people who were about to enter *Eretz Yisrael*. After all, they were not the sinners; their parents had rebelled.

Horav Zev Weinberger, Shlita, cites the **Chidushei Harim** who interprets the concept of "*remez*" as the actual sin. This means that a hint of the original sins still tainted them. They were liable for the sins of their ancestors, because they continued to commit the transgression, albeit, in a diminished manner. Moshe mentioned the sins "*b'remez*," since the *remez* of sin still existed. Consequently, Moshe continued elaborating the sin. How could they truly understand the significance of what they were doing wrong if they were not sensitive to the nature of the original transgression which their ancestors had committed? Regrettably, the breach into the spiritual fiber of *Klal Yisrael* created by the sin was long standing.