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DAF KESHER

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DVAR TORAH WHERE DID MOSHE GO?

The first verse of Parshat Vayeilech, “וילך משה – Moshe went and spoke these words to all of Israel” (Devarim 31:1), raises a number of questions: Where did Moshe go and why? What words did he say? Here is one of the explanations offered by the author of the Kli Yakar commentary (Harav Shlomo Efraim of Luntschitz, זצ"ל, 1550-1619), filling in the blanks in this enigmatic verse.

“These words” cannot refer to the following verse, for that verse begins “ויאמר אליהם – He said to them.” So to which words does verse 1 refer? The author of the Kli Yakar says that “these words” refer to words of Teshuvah (repentance). Teshuvah involves words, as the prophet says, “קחו עמכם דברים ושובו אל ה' – Take words (only words, not money, nor sacrifices - Radak) among yourselves and return to Hashem” (Hoshea 14:3). Our verse says that Moshe communicated words about teshuvah to all of Israel.

Where did Moshe go? He went to the People of Israel, from person to person, tent to tent, and spoke with them about teshuvah.

But why did he have to go to them? Why didn't Moshe just gather them together as he did when he orchestrated the covenant between the Nation and Hashem (the beginning of Parshat Nitzavim)?

People have natural barriers to doing teshuvah, he says. To inspire the nation to do teshuvah Moshe had to go out to them. People are not inclined to just approach you and ask you to help them do teshuvah. That demands reaching out.

Teshuvah and peace, says the Kli Yakar, are intertwined. Creating peace between Israel and their Father in Heaven returns them to Him through teshuvah. And peace within the People of Israel is essential for Israel to do teshuvah. When Israel is at peace, they do teshuvah as a community, not just as individuals.

And peace, says the verse, must be pursued: “בקש שלום ורדפהו – Seek out peace and pursue it” (Tehillim 34:15). The Amora Chizkiyah said: Peace is different than other mitzvot. Other mitzvot obligate you when you encounter them: “כי יקרה קן ציפור – when you chance upon the bird's nest” (Devarim 22:6). But peace is different. You have to run after peace. There are too many barriers to peace for it to happen naturally.

Moshe felt he had to go out to the People. It was not sufficient to merely tell all of Israel, in one communal gathering, to do teshuvah. He had to inspire each person to connect with Hashem; he had to encourage people to connect with each other. He had to pursue peace and teshuvah for them; but he also had to do it for his own sake. He did not want to merely be a righteous individual; he wanted to be part of a united People returning to Hashem together – at peace within themselves, at peace as a nation, and at peace with their Father in Heaven.

SOURCE GUIDE: FUTURE GENERATIONS

This week's Parshah speaks about the covenant Hashem made with the entire People of Israel: "For it is with those who are here with us, standing before Hashem our G-d, **and those who are not here with us today**" (Devarim 29:14). Who does the Torah refer to – these people that are "not here" but "with us today"? And how was it possible for them to be part of Hashem's covenant with Israel even though they were not present? This source guide is based on how commentators answer these questions.

A. Who Is Included in the Covenant?

Moshe makes it clear that the covenant between Hashem and Israel includes every single Jew – not only those present at the great gathering on the Plains of Moav:

<p>1. Devarim 29:13-14 (13) And not with you alone do I make this covenant and this oath. (14) For it is with those who are here with us, standing before Hashem our G-d, and those who are not here with us today.</p>	<p>דברים כט: יג-יד (יג) וְלֹא אִתְּכֶם לְבַדְכֶם אֲנֹכִי פֹרֵת אֶת הַבְּרִית הַזֹּאת וְאֶת הָאֱלֹהִים הַזֵּאת. (יד) כִּי אֶת אֲשֶׁר יִשְׁנֹנוּ פֹה עִמָּנוּ עַמְד הַיּוֹם לְפָנָי ה' אֱלֹהֵינוּ וְאֶת אֲשֶׁר אֵינְנוּ פֹה עִמָּנוּ הַיּוֹם.</p>
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Rashi, the Ramban, and the Sforno all say that "those who are not with us today" refers to future generations. Why do they not just simply explain that it refers to those who were not able to be present at that particular gathering but were elsewhere? The Maharal (Harav Yehudah Loewe, זצ"ל, 1525-1609) answers:

<p>2. Gur Aryeh on Devarim 29: 14 "Even with future generations" – For it cannot be explained as the simple meaning implies, that they were not here but somewhere else, for it is written, "You are standing here today, all of you" (Devarim 29:9) – they were all present.</p>	<p>גור אריה על דברים כט: יד "וְאֵף עִם דּוֹרוֹת הָעַתִּידִים" – דַּאִין לְפָרֶשׁ כְּמַשְׁמַעוֹ, שְׂאִינֶם בְּפָנֵינוּ אֲלֵא בְּמִקּוֹם אַחֵר, דְּהַא "אַתֶּם נֹצְבִים הַיּוֹם כְּלַכֶּם" כְּתִיב (דְּבָרִים כט: ט), שְׁהִיוּ כּוֹלֵם כְּאֵן.</p>
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B. How Were Future Generations Included in the Covenant?

Explaining that "those who are not here with us today" refers to future generations presents a difficulty. A covenant is an agreement between two parties. How could the covenant obligate future generations who were not present? The Maharal himself answers by citing a legal principle:

<p>3. Gur Aryeh on Devarim 29: 14 And if you say: Since they were not in the world, how was He able to make a covenant with them? This can be answered that certainly it is effective. For we have a principle (Megillah 2a) that the Sanhedrin of a later generation cannot negate a judgment made by that of a previous generation unless the later Sanhedrin is greater in both wisdom and number (every Sanhedrin has 71 members; "number" here refers to how many Torah scholars in the generation supported the Sanhedrin). And there is no Sanhedrin that can compare to Moshe's. Therefore, they were able, in their generation, to accept the covenant upon "those that are not yet here today."</p>	<p>גור אריה על דברים כט: יד וְאִם תֹּאמַר, אַחֵר שְׁלֵא הָיוּ בְּעוֹלָם, אֵיךְ אֶפְשֶׁר לְכוֹרוֹת בְּרִית עִמָּהֶם, וְהֵלֵא אֵינֶם בְּעוֹלָם. וְיֵשׁ לְתַרְץ, דּוֹדַאי שְׁפִיר הוּא, דְּהַא אֵינֶן בֵּית דִּין יְכוּלִּים לְבַטֵּל דְּבָרֵי בֵּית דִּין חֲבִירוֹ אֲלֵא אִם כֵּן גְּדוּלִים בְּחִכְמָה וּבִמְנִין (מַגִּילָה ב.), וְאֵינֶן בֵּית דִּין כְּמוֹ בֵּית דִּין שֶׁל מֹשֶׁה. וְכִיּוֹן שֶׁכֵּךְ הוּא, הָרִי שְׁפִיר יְכוּלִים לְקַבֵּל עֲלֵיהֶם בְּרִית "אֵת אֲשֶׁר יִשְׁנֹנוּ פֹה וְאֵת אֲשֶׁר אֵינְנוּ פֹה".</p>
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The Targum (not Targum Unkelos, but the longer Targum printed in the Mikraot Gedolot) seems to take a different direction:

<p>4. Targum on Devarim 29:14 Sins all of the generations that arose from all of the days of the world are all here standing with us before Hashem our G-d. And all the generations that are going to arise in the future until the end of history are all standing here with us today.</p>	<p>תרגום על דברים כט: יד אַרוּם יֵת כֹּל דְּרִיא דְּקָמוּן מִן יוּמֵי עֲלָמָא כּוֹלְהוֹן הַנּוֹן דְּקִימִין הַכָּא עִמָּנָא יוּמָנָא קִדָּם יֵי אֵלֵהֶנָּא וְיֵת כֹּל דְּרִיא דְּעַתִּידִין לְמִיקוּם עַד סוּף כֹּל עֲלָמָא כּוֹלְהוֹן הַנּוֹן קִימִין הַכָּא עִמָּן יוּמָנָא.</p>
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The Targum, in effect, says that they **were** present. Harav Eliahu Mizrachi, זצ"ל (1450-1525, Chief Rabbi of the Ottoman Empire) says this explicitly (as does the author of Maskil Ledavid on Devarim 29:14):

<p>5. Mizrachi on Devarim 29:14 He (Rashi) needed to say that this refers to the soul of those who are going to be future generations; for even though their bodies are not present now, their souls are present.</p>	<p>מזרחי על דברים כט:יד הוצרך לומר שהוא מכוין פה בעבור נפשות אותן העתידין להיות בדורות הבאים, שאף על פי שגופיהן אינן נמצאים עתה, נפשותיהן נמצאות.</p>
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According to Rabbi Yochanan, quoted by the Midrash, our verse reflects a far-reaching reality:

<p>6. Midrash Tanchuma Pekudei Chapter 3 You should know, that all of the souls that existed from the time of Adam Harishon, and all those that will be until the end of existence were all created during the six days of Creation. And all of them were in the Garden of Eden, and all of them were at the Giving of the Torah – for it says, “and [also with] those who are not here with us today.</p>	<p>מדרש תנחומא פקודי פרק ג תדע לך שכל הנשמות שהיו מן אדם הראשון ושיהיו עד סוף כל העולם כולן נבראו בששת ימי בראשית וכולן בגן עדן וכולן היו במתן תורה שנאמר (דברים כט) כי את אשר ישנו פה עמנו עומד היום ואת אשר איננו פה עמנו היום.</p>
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There seem to be two approaches to this covenant. The Maharal relates to it as a binding legal agreement. The Mizrachi, who says it was sufficient for our souls to be present, seems to relate to it as a spiritual reality.

14 REASONS TO BE HAPPY ON ROSH HASHANAH BY RABBI DOVID SCHOONMAKER

There is surely much to be fearful about on Rosh Hashanah. This needs no explanation. But we should *also* be mindful of the days’ many enjoyable aspects. This is particularly crucial for those who have trouble dealing with the “scarier” side of things. They lose focus and may thereby “miss” the day. Thinking about its happy aspects helps us put **full koach** (strength) **and concentration** into this awesome, inspiring, and ultimately important day. Here is a list of no less than fourteen reasons to be happy on Rosh Hashanah:

- 1) The Din (Judgment) Itself** – Why does it deeply bother us when brilliant lawyers get their criminal clients off the hook? Because we *like* words like accountability, seder (order), discipline, and even punishment. It disturbs us when the wicked prosper. We have an intuitive sense that this isn’t how things should be. The year begins with one day when everything is evaluated and (especially) put in its proper place.
- 2) Hashem Believes in Us** - Furthermore, judgment means that G-d expects something from us. He expects something from us because He *believes* in us. The fact that there is a Din is an ongoing sign of His belief in the world as a whole and in each individual. A thoughtful person can take profound pleasure in this.
- 3) Evidence of Hashgachah (Divine Providence) in the World** – During the year it is at times very difficult to see and understand how His involvement is evident everywhere. We see a world where many things seem to not be working. Rosh Hashanah reminds us of the amazing level of Hashgachah that is in our world. The whole day revolves around this axis. He is evaluating and acutely involved with every individual. Being conscious of this brings one to a certain level of dveikus (clinging to Hashem).
- 4) Simchah in Malchus Shamayim (Joy in the Kingdom of Heaven)** – The Gr”a says one should be tremendously happy during the blowing of the shofar, as one would be when coronating a new king. On Rosh Hashanah, we realize we are part of something so much bigger than ourselves. There is no greater joy than that!
- 5) A Day filled with Avodas (Service of) Hashem** – We all appreciate that Avodas Hashem is something to be happy about. On the Yamim Noraim we engage in Avodas Hashem like no other time of the year.
- 6) A Day filled with Tefillah** – Tefillah is pleasurable. As Chazal say: “שתהיה עומד להתפלל יהא לבך שמח עליך” – שאתה מתפלל לאלקים שאין כיוצא בו

to G-d – there is nothing like that” (Midrash Tehillim 100). On Rosh Hashanah we have a whole day of prayer.

7) Uplifting Moments and Songs – There are many of these during the day. These moments are especially blissful. As we experience the beloved *negunim* of years past we touch that special feeling nostalgia brings.

8) Our Promise – When a person faces judgment we expect to find him profoundly “on edge.” This will reflect itself in his disheveled outer appearance. Klal Yisrael, in contrast, get haircuts and wash their clothes before Rosh Hashanah because they are confident that Hashem will make a *neis* (miracle) for them and judge them favorably. This is certainly a reason to be happy.

9) Connectedness to a Repaired World – As we daven for a fixed world we remember that the world *will* be fixed. Our praying for that world shows our *shaychus* (connectedness) to it. We are all often intensely deflated when we think about the sorry state of the world and the Jewish people in particular. We see no end in sight. No end to the tzaros (troubles), no end to the world being “off point.” The tefillas of the Yamim Noraim remind us that one day things will get inconceivably better.

10) Connectedness to Klal Yisroel – As we daven for Klal Yisrael, we touch our deep feelings of care for the Klal. We remember what a *zechus* (merit) it is to be a member. We sing “הבן יקיר לי אפרים” – My dear son Efraim” and remember there are no people like us. This certainly brings joy.

11) Yemei Teshuvah – The two days of Rosh Hashanah are also the first days of Aseres Yemei Teshuvah (the Ten Days of Repentance). Teshuvah, as difficult as it may be, is truly something to be happy about. What an amazing opportunity to begin again with a clean slate!

12) A Day of Light – Imagine being stuck in dark room for an entire year and suddenly having the light go on. What great happiness this would cause. This is *exactly* what happens on Rosh Hashanah. “לדוד ה' אורי: 'אורי'” – “To David. Hashem is my light”: [‘Hashem is my] light’ on Rosh Hashanah” (Vayikra Rabbah 21:4).

13) Touching Madreigos (levels) Otherwise not Touched – On Rosh Hashanah one touches levels rarely touched during the year – for example, extra special *kavanah* in brachos and tefillos (intent during blessings and prayers), or the feeling of being an *עבד ה'*, a servant of Hashem. Each special level we reach should trigger intense *simchah*.

14) He Is Our Miflat (place of salvation) – Imagine the elation felt by refugees arriving at US shores after escaping Nazi Germany. On Rosh Hashanah we are very fearful of Hashem’s judgment and find comfort in running to ... *Him!* As Rav Yehudah Halevi so beautifully wrote: “אליך אברה, ממך” – To You I flee, from You.” We must make the most of Rosh Hashanah. By fully experiencing and being enhanced by its fearful and happy aspects we can maximize this unique and amazing time like never before!

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The following digital Torah resources have been extremely helpful in researching and preparing the Shapell's Daf Keshet:
DBS – Hataklitor Hatorani, Otzar Hachochmah, the Bar Ilan Responsa Project, Hebrewbooks.org, and the Tanach section of Chabad.org.

We continue to pray for a refuah shleimah, a complete healing, for all those wounded in the attacks against our People.