

## Parshas Nitzovim – David Levy

כ"ח אלול תשע"ט – 28<sup>th</sup> September 2019 – שבת פי נצבים

In Parshas Nitzovim Hash-m makes a new covenant with us on the basis of Kol Yisroel Areivim Zeh Bozeh. This according to Rashi is a Bris obligating all future generations. How can you make a Neder which is M'chuyov on your children? Chazal say that all N'shomos including those who lived later on were present at this Bris. Sforno has a different approach to explain how our ancestors can bind us and says that a parent can make a Neder which binds his children by attaching a T'nai to a Y'rushoh e.g we will get Eretz Yisroel provided we keep the Mitzvos. This Bris binds all the people from the highest to the most menial or in the words of the Posuk, Meichotzeiv Eitzecho Ad Shoeiv Meimecho "from the choppers of wood to the drawers of water". Why does it use the word "Ad" meaning "until" or "to"? An answer given by the Talmidim of the Baal Shem Tov is that the chopper of wood was Avrohom (for the Akeidah) and the drawer of water was Eliyahu (at the trial with the prophets of Baal on Mount Carmel) – it is a sort of historical progression.

Moshe prophesies that Klal Yisroel will do Aveiros and will be sent into Golus but there will be worldwide T'shuvoh. The Malbim notes that the Parashah uses two very different words to describe Klal Yisroel being sent into Golus. The first word used is "Vayashlicheim". This means being thrown out. The second word is "Hidichacho" which means being pushed aside (as in "Nidche"). Malbim explains there are differences in nuance between the two. Vayashlicheim means the thrower does not mind where the thing being thrown goes (as with throwing out the garbage) but Nidche means you are putting it aside somewhere particular (as for example Tisha B'Av is Nidche when it falls on Shabbos and is moved off specifically to the next day, Sunday). Why does the Parashah use both terms? Regarding Vayashlicheim all the Goyim will say the Jews have been thrown out never to come back but Hash-m will answer no – Hidichacho you are being thrown out for the purpose of being put somewhere special and for a reason and you will come back again. Rabbi Shimshon Refoel Hirsch argues that Vayashlicheim has a large Lamed to indicate that Klal Yisroel were sent into Golus to teach nations about morality, family life and monotheism. This shows it was not a case of Vayashlicheim in the usual sense but Nidocho.

It is fitting therefore that Parshas Nitzovim always immediately precedes Rosh Hashonoh when we don't daven about the Din or our Aveiros but about Malchus Shomayim. We are waiting for the moment when ALL of mankind will come to its senses and we are davening for them: Bayom Hahu Yihyeh Hash-m Echod UShomo Echod and V'yeida Kol Po-ul Ki Ato F'alto (Everything that has been made shall know that You are its maker"). It is nowhere mentioned in the written Torah that Rosh Hashonoh is Yom HaDin: the first mention is in the Mishneh. It is a Yom HaDin not just for Klal Yisroel but for V'chol Boei Olom Yavrun Lefonecho Kivnei Moron (as we say in Un'saneh Tokef taken from the Mishneh). What will happen to all the nations of the world in the next year is decided on Rosh Hashonoh.

How and when will the Geuloh and Moshiach happen? Rambam makes clear in Ch. 12 of Hilchos M'lochim that he does not think that nature will change or supernatural things will happen. Everything will continue normally except that mankind will come to understand that Hash-m rules us all. The famous statement in Yishayahu that "the wolf will lie down with the lamb" is a Moshul, a metaphor and just means that the nations will accept us and our role. We are the Ke vess and the wolf represents the anti-Semites who will no longer oppose us. However ordinary wolves will still eat sheep! Rambam (and others) have a different view. In his vision of Y'mei HaMoshiach man will go back to the state of the world before the Cheit of Odom Horishon. It will be a different order completely. Rambam holds that when Moshiach comes it will be incumbent on us to build the third Beis Hamikdosh whereas according Ramban and those who think like him it will come down ready made from Heaven

The last Posuk of last week's Haftarah of Parshas Ki Sovo (Yishayahu 60:22) states that Hash-m will make us the dominant nation of the world: "Ani Hash-m B'itoh Achishenoh" "I am Hash-m, in its time I will hasten it". A better translation of Achishenoh is "at any moment" R'dak says when this happens it will happen very quickly. The G'moro in Sanhedrin 98a says there is a predestined moment for G'uloh to come but it can happen at any time. There are two ways: Zochu Achishenoh, Lo Zochu B'itoh – If we deserve it G-d will hasten it. If we don't deserve it it will come "in its time". Meshech Chochmoh on Parshas Shof'tim 19:8 explains that the apparent Machlokes between Rambam and Ramban is really just the two faces of the G'uloh. Rambam is talking about Zochu – if mankind will come to its senses and we all live peacefully with each other with Emunoh Sh'leimoh it will happen naturally and Achishenoh; but if not then it will happen B'itoh and the G'uloh will be miraculous as Ramban and the M'kubolim say.

*(Based on a shiur in September 2017 by Rabbi A Kimche at "Start Your Day the Torah Way")*