Points to Ponder

Netzavim Vayeilch 5780

**כֹּ֖ל אִ֥ישׁ יִשְׂרָאֵֽל: Every single Jew (29:9) – Rav Shaul Yisraeli ztl.** explained that while individualism is responsibility enough for every Jew, we are also called upon to give of ourselves wholly and fully to the collective. This is the secret of Arvus – this is why the Torah uses the word “Kulchem” to describe the assemblage. Each of us is filled with a tremendous potential to serve Hashem with a total devotion that contributes to the whole collective.

**לְעָבְרְךָ֗ בִּבְרִ֛ית To enter a covenant with you (29:11)** - Why do we need a second Bris? We already entered on with Hashem? **Rav Schachter Shlita** noted that the Bris mentioned in Netzavim includes those who aren’t “here” -- those who weren’t around at Har Sinai. That group was not a part of the Bris at Har Sinai. this one was. Why is this Bris different? **Rav Schachter quoted Rav Soloveitchik ztl** who explained that God wanted to make the second Bris in Eretz Yisrael when the concept of Arvus (guarantorship) would apply. However, Moshe wasn’t able to enter Eretz Yisrael and would lose. As such, Moshe started it here, and then the one made at Har Eival/Grizim was a continuation of this second bris. In other words, God wanted to make the bris only in Eretz Yisrael since the land connects us. At the same time, God wanted Moshe to be involved in the Bris which is why He had Moshe start off this bris מעבר לירדן.

**אָ֣מְר֔וּ עַ֚ל אֲשֶׁ֣ר עָֽזְב֔וּ אֶת־בְּרִ֥ית They will say since you left the Bris you made with Hashem (29:24)** – **Rav Zilberstein Shlita** likens this to the story of the people of Chelm who, in the winter wondered how the Shamash would be able to walk through the town to wake people up for Tefilla and not trudge through the beautiful white cover that the snow provided. The trustees of the town decided that 2 people would carry the Shamash and thus he would have no need to walk on the snow and ruin it. The people marveled over the ingenuity of the trustees oblivious to the fact that the solution merely compounded the problem. Rav Zilberstein added that when people decide to act in a certain manner “for the parnossa” so that they can raise a good Jewish family, they do not realize that they too, are making this same mistake. The closer to a Torah life you are, the closer the example that your family can choose to follow.

**אֶת־הַֽחַיִּ֖ים וְאֶת־הַטּ֑וֹב וְאֶת־הַמָּ֖וֶת וְאֶת־הָרָֽע: Behold I have placed before you today life and good and death and bad (30:15) - Rav Schorr ztl** explains that the choice here is that we desire a spiritual life. **Rav Yisroel Reisman Shlita** connected this to the Tefillah of the Chazon Ish that one should daven on Rosh Hashana to be saved from all causes that don’t allow us to learn Torah or daven properly.

**וּבְנֵיהֶ֞ם אֲשֶׁ֣ר לֹא־יָֽדְע֗וּ יִשְׁמְעוּ֙ וְלָ֣מְד֔וּ  And their children who do not know shall listen and learn (31:13) - The Meshech Chochma** notes that it does not highlight “doing” anything rather that others are rewarded for bringing them. He learns that based on this, the Mitzva of Chinuch is D’Rabbonon. **Rav Nissan Alpert ztl** that the specifics of Chinuch may be rabbinic but giving a child a love and a desire for Torah is biblically ordained.

**וְעַתָּ֗ה כִּתְב֤וּ לָכֶם֙ אֶת־הַשִּׁירָ֣ה הַזֹּ֔את So now write this song for Bnei Yisrael (31:19)** - The Torah refers to itself as a song. Why? **Rav Elyashiv ztl.** Explained that Torah has to be written in a manner that it is accessible to every member of Klal Yisrael.  Whereas other disciplines are of interest only to the experts, the teachers of Torah have the obligation to make Torah accessible and interesting to every member of Bnei Yisrael. Hence the obligation to place the words into their mouths.

**וְהָיָ֠ה כִּֽי־תִמְצֶ֨אןָ אֹת֜וֹ רָע֣וֹת רַבּוֹת֘ וְצָרוֹת֒ It will happen when many troubles and distresses come (31:21) -** Why will Tzoros be the order of the day in the times leading up to Moshiach? The **Dubno Maggid** answers that this is like a storekeeper who just before closing takes all of his fruits and puts them into one basket at half price in order to sell them quickly. When Klal Yisrael sees much distress at one time, it also means that closing time is close and Moshiach is coming to take us home.

**Haftara: לֹא־יֵֽאָמֵר֩ לָ֨ךְ ע֜וֹד עֲזוּבָ֗ה  You shall no longer say she is forsaken and your land shall not be called desolate (Yeshayahu 62:4) - Rav Schwab ztl.** explained that in the days of Moshiach not only will there never be a Churban again, the nations of the world will forget that there was ever a Galus. It will fade away. It is like a Bachur and a Bachura -- without the history.