

Bais Yaacov Bnos Malka Newsletter

לעילוי נשמת יצחק עקיבא בן אהרן ז"ל

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Parshas Nitzavim Vayelech

פרשת נצבים וילך

אלול תשפ"ג



Parshas Nitzavim

We Want to be There

In *Parshas Nitzavim*, the Torah describes the future *geula*:

והיה כי יבאו עליך כל הדברים האלה הברכה והקללה... והשבת אל לבבך בכל הגוים... ושבת עד ה' אלקיך ושמעת בקלו... ושב ה' אלקיך את שבותך ורחמך ושב וקבצך מכל העמים אשר הפיצך ה' אלקיך שמה.

When all these things befall you – the blessing and the curse... and you will take them to heart amid the nations... and you will return to *Hashem* your God, and you will heed His command... then *Hashem* your God will restore your captives and have mercy on you, and He will bring you together again from all the peoples where *Hashem* your God has scattered you. (*Devarim* 30:1-3)

A comparison of these *pesukim* with the earlier introduction to the *brachos* and *klalos* of *Parshas Ki Savo* is striking. There, the *pesukim* state, "והיה אם שמוע תשמע... והיה אם לא תשמע..." "It will be if you listen... And if you do not listen..." (*28:1, 15*). When it comes to our choices, we have *bechira chofshis*. Since we decide whether or not to listen, the Torah tells us what will happen "if" we do or don't listen. But in the *parsha* of the *geula*, the Torah tells us that it **will** happen. It is not a question of "if." The *geula* is definite.

The belief that *Moshiach* is going to come is the twelfth of the Rambam's thirteen *ikarei emuna*: "אני יבא ומאמין באמונה שלמה בביאת המשיח ואף על פי שיתמהמה אם כל זה אחכה לו בכל יום שיבא אנכי ה' אלקיך". According to the *Semak* (a *Rishon* who wrote a list of the *Taryag mitzvos*), belief in *Moshiach* is part of the *mitzva* of *emuna* in *Hashem*, "אנכי ה' אלקיך" (*Shemos* 20:2). That *mitzva* is not only to believe in *Hashem*, but also that He created the world and controls the entire world. Nothing happens unless *Hashem* wills it to happen. Part of our belief in *Hashem* is the belief that all of world history is governed by Him: "כשם שאני רוצה שתאמינו בי שאני הוצאתי אתכם כך אני" – "Just as I want you to believe that I was the One who took you out of *Mitzrayim*, I want you to believe that I am *Hashem* your G-d and I will in the future gather you in and redeem you." Thus, the very first *mitzva* given at Har Sinai was to believe that *Hashem* will bring the *Moshiach*! The fact that *Hashem* controls all events in the world was proven to us through *yetzias Mitzrayim*. Since we know that *Hashem* has promised to bring the ultimate *geula*, it follows that we're obligated to believe that *Hashem* will bring the *geula*. If we do not believe this, it is as if we do not accept that *Hashem* controls all world events, *chas v'shalom*.

Rav Nevenzahl *shlit"a* explains that the assurance that there will be a future *geula* is alluded to in the *pesukim* of *Shofros* that we recite in the *Mussaf* of Rosh Hashana. We quote the *pesukim* that mention the *kol shofar* of *Ma'amad Har Sinai* (*Shemos* 19:16, 19), and *Chazal* tell us that the *shofar* that *Hashem* "blew" at the time of *Matan Torah* was from the *ayil* that was sacrificed after *akeidas Yitzchak*. We go on to quote *pesukim* relating to the *geula ha'asida* and to *daven* for that long *shofar* blast (*Yeshayahu* 27:13).

The message of *Shofros* is that there is one long continuum of Jewish history, from *akeidas Yitzchak* all the way to the *geula ha'asida*. One of the messages of *Shofros* is that our nation will survive until the future *geula*.

Rav Nevenzahel points out that the sounds of the *shofar* themselves – *tekia, terua, tekia* – reflect the ups and downs of Jewish history. A *tekia* is a straight sound, while a *terua* is a broken sound. When Hashem created the world, everything was *yashar*. It was entirely clear that Hashem was the ultimate King of everything. That clarity is reflected in the straight sound of the *tekia*. Unfortunately, however, *cheit* got in the way, and now we live in a time where it's a little less clear. Many people don't recognize Hashem's total control of the world, and even those who do recognize it don't do so in full. The news doesn't mention Hashem, after all, and we think there are other forces in the world. That lack of full clarity is captured by the broken sound of the *terua*.

Ultimately, in the time of *Moshiach*, there will be another *tekia*; everything will be clear again. We will have a closer connection to Hashem, and we will see how all of history, which seemed to not be part of Hashem's plan, was really part of building up the *geula*. The *tekia-terua-tekia* series reflects the trajectory of *brias ha'olam, cheit*, and the *geula ha'asida*.

This may be why there can't be a *hefsek* between the *tekios* and the *terua*. A Jew has to know that even if *Am Yisroel* is experiencing a "*terua*" time, ultimately there will be a *tekia*, when everything will be clear. We will even understand the purpose of the "*terua*" time.

The promise of the future *geula*, however, only applies to *Am Yisroel* as a whole, not to individuals. In every generation, there are Jews who are lost, *rachmana litzlan*. It has been that way since *yetzias Mitzrayim*, when 4/5 of the nation didn't even leave. The *pasuk* in *Tehillim* (92:8) describes the end of some Jews: "לְהַשְׁמֵדָם עַד־עַד," "to wipe them out forever." Some people make the wrong choices, and they and their families will be removed from the *mesora*. Due to assimilation and intermarriage, thousands of families won't make it to *yemos haMoshiach* as Jews. Some will hopefully return to a Torah life before then, but many thousands will be lost forever.

It is our job not only to believe in the coming of *Moshiach*, but also to make the right choices so that we and our families will survive until *yemos haMoshiach*. If we make those choices, we will be part of the "when," as opposed to the "if," of *Parshas Nitzavim*.

Have a wonderful Shabbos,
Chana Ginsburg

Kita Alef

The class has begun their journey towards reading. They started with the letter shin and prepared a 'Sharsheret', necklace out of cereal. Everything is reinforced through Phonemic awareness. The girls moved on to the letter Bet and shared Barbequed flavor Bissli! The girls wrote 'Bet' stories using their new language skills.



The girls made the simanim of Rosh Hashana out of Plastilina in Tazahron.



Kita Bet
The girls were more than a bit eager to start learning Torah from their beautiful Chumashim.

Kita
Gimmel
School is in
full swing,
the girls are
getting
used to
routine and
learning
diligently!



Kita Daled
The year
started off with
smiles all
around as the
girls started
learning and
playing.

Kita Hey
Morah Mati has won the girls over with her sweetness and smiles. The class is ready to learn and study.



Kita Vav
The girls are plowing ahead with Torah, Navi and Dinim. They have jumped right into school!



Kita Zayin
Seventh grade is serious! The girls
have gotten right into their studies
and are working hard.



Kita Chet
It's senior year for these young ladies!
They've started off smoothly and with
smiling eager faces.

