

# Staff Learning Program

פרשת נצבים-וילך

כי כל נפש מישראל יש לו  
אחיזה בדברי תורה מיוחדת.  
(צדקת הצדיק אות נג)



## רמב"ן על התורה

### Selected Pieces from the Ramban's Commentary on the Torah

מלוקט ע"פ קונטרס של הרה"ג ירחמיאל פרייד

פרק	פסוק	ענין
כט	יז	חשיבות ההורים כ"שורש" בלידת טובים או רעים ח"ו
יח		רעת מדת ההולך בשורות לבו, וביאור כח התאווה
כז		גלות האומה הישראלית כולה מאדמתה
כח		העבירות הגליות והנסתרות לעושיהן
ל	א	הפשרה של תשובה מדברת על העתיד
	ב	חובה לקבל מצות ה' באלה ובשבועה
	ו	ענין "ערלת הלב" וביטולה אחרי ימות המשיח
	יא	מצות תשובה, וביאור להא דנאמרה בלשון הבטחה לעתיד
	טו	בחירה חפשית ו"חתימת העדים" בבחירה הזאת
	הקדמה	נטילת רשות של משה מבנ"י קודם פטירתו
לא	ב	דברי נחמה לבנ"י ממשה על פטירתו
	ט	כתב מש"ר כל התורה כולה (ע"י הקדמה לבראשית)
	יב, יג	אשה שייכת לחיוב יראת שמים, וחינוך הקטנים בזה
	יז	החשיבות של הרהורי תשובה גם בלא וידוי
	יח	שני מיני הסתר פנים
	יט	הצווי לכתוב שירת האזינו וחלקו של יהושע בזה
	כא	ידעת הקב"ה ביצה"ר בכח ובפועל וביחס לשירה שבכאן
	כד	הוספת השירה על שאר התורה

## גור אריה להמהר"ל

### Selected Pieces from the Maharal's Gur Aryeh

מלוקט ע"פ קונטרס של הרה"ג יהושע דוד הרטמן

פרק	אות (ע"פ הוצאת ממכון ירושלים)	ענין
כט	ו	משה נתן את הכנענים לחובטי עצים ושואבי מים
	ט	איך אפשר לכרות ברית עם הדורות שלא היו בעולם
	יז	הנקודות מורות שהערבות על הנגלות היא רק משערבו את הירדן
ל	א	כשישראל נגלאים, הכתיב גאולה לעצמו
לא	א	שנות משה היו מלאות, אע"פ שלולא החטא היה חי יותר
	ד	השכר הניתן למביאים הקטנים להקהל
	ח	המקור שכל עוד שיהושע חי נחשב למשה כאילו הוא היה חי

## 5 Parsha Highlights for Further Discussion

- The Netziv writes that this parsha emphasizes that genuine teshuva requires one to develop a love and commitment to the core values of Judaism in addition to just a resolve to fulfill mitzvot. (Haamek Davar 30:17)
- Rav David Tzvi Hoffman writes that סוכות is generally a celebration of all the food we have harvested. After שמיתה, when no one has worked, and people have spent the year learning, we have להקהל to celebrate the "harvest" of everyone's work in torah study. (Devarim 15:1-3).
- The Kli Yakar says that Moshe spent his last day going from tent to tent giving people individual mussar. This is the key to inspire growth, because people rarely recognize their own faults without being told by someone else. (Kli Yakar 31:1)

## 5 Parsha Highlights for Further Discussion

- The Meshech Chochma says that the eventual redemption will happen in two stages. Those who have spent exile yearning to return to Eretz Yisrael will be redeemed first, and only afterward will the remaining Jews who grew content in other lands be redeemed (Meshech Chochma 30:3).
- Rashi says that the word וּבְלִבְבְּךָ "in your heart" (30:14) refers to תורה. The Shem Mishmuel explains that the pinnacle of תורה תלמוד is for it to be so ingrained in a person that it comes a part of his very essence. (Shem Mishmuel 30:14)

Foundations

תשובה

Teshuva

*This week's parshadiscusses the concept of teshuva.*

### 1. Is there a mitzva to do teshuva?

- a. The Rambam in the heading to *Hilchot Teshuva* writes that "there is one mitzva which is that a sinner should repent for his sin before Hashem and confess" implying that there is a mitzva to do teshuva. However, he starts off the actual hilchot by saying, "Any sin... when a person repents, he is obligated to confess before the lord" this language seems to say that the only **obligation** is on the confession, not on the teshuva process itself.
  - i. The Minchas Chinuch interprets this to mean that teshuva is essentially optional. The Torah merely prescribed a method for teshuva (confession) if that is a route an individual would like to follow (364:2)
    1. Many people find this difficult, because the language of the Rambam's heading. Additionally, the Gemara in Kiddushin (49b) says that even thinking thoughts of teshuva is effective. This would make the notion that the Torah prescribed a specific methodology for Teshuva a little hard to swallow
- b. The *Meshech Chochma* suggests that the mental aspect of Teshuva is too fundamental to merit its own mitzva. Obviously, each *mitzva*, individually, demands that if we are lax in its observance that we improve. Only the specific obligation of *vidui* merits formal categorization as a separate mitzva.

### 2. The Pardes Yosef quotes the Beis Yitzchak who asks that if Teshuva is a mitzvat asech, why isn't there a bracha on it?

- a. The Rashba answers that by tzedakah there is no bracha because we don't know whether the *ani* will accept the tzedakah or not. Similarly, when a person attempts to do teshuva he doesn't know whether or not Hashem will accept it, therefore we cannot make a bracha
- b. We don't make a bracha on a mitzva which comes to fix an *avairah* (ex: returning a stolen object)
- c. The primary teshuva, regret over the *avairah* and the resolve to never commit it again, occurs internally, and we never make a bracha on internal matters.

### 3. What is the end result of Teshuva?

- a. Rav Yosef Dov Soleveitchik writes that teshuva accomplishes two objectives which he calls *kapara* and *tahara*. He differentiates between the two in several ways.
  - i. *Yom Kippur* provides *kapara* but not *tahara*. Meaning, the atonement which *Yom Kippur* provides is not the pinnacle of personal *teshuva*. The *Tosfot Yeshanim* in *Yoma* (85b) says that it is impossible to say that *Yom Kippur* is enough on its own because if that was the case, how could the *Beit Hamikdash* have been destroyed? Wouldn't we have simply been forgiven every year on *Yom Kippur*? Rather one must conclude that *Yom Kippur* plays a pivotal but ultimately, an incomplete role in the *teshuva* process
  - ii. The Shulchan Aruch says that a person who sins and is *pasul* for *eidus* can become *kasher* again if he performs teshuva. The Shulchan Aruch describes this process as physically destroying the implements one used for sin and being in a situation where one would have no incentive to not sin and still resisting the urge. Why would this be if the *Rambam* describes *Teshuva* merely as confession, regret, and resolve to never sin again? One could answer that the Rambam was describing the path towards *kapara* while becoming a *kosher eid* needs *tahara* as well