



PARSHA FROM THE SOURCE פרשה ממקורה

23 Elul 5786

פרשת נצבים וילך תשפ"ו

The Torah tells us that Hashem created a covenant with the Jews - those who were present as well as those who weren't. Who is the Torah referring to and why is it important that those who weren't present be included?

Shadal Devarim 24:14

Italy, 19th c.

And with him who is not here—this does not refer at all to future generations, for future generations are neither mentioned nor implied in this portion; rather, he said, *'You are all standing here, and if perhaps there is a person who did not come here because he is sick or for another reason, know that with him who is not here I am also making this covenant.'*

שד"ל דברים כד:יד

ר' שמואל דוד לוצאטו

ואת אשר איננו פה – אין הכוונה כלל על הדורות הבאים, כי לא נזכרו ולא נרמזו בפרשה הזאת הדורות הבאים; אבל אמר אתם נצבים כאן כלכם, ואם אולי יש אדם שלא בא לכאן, להיותו חולה או לסבה אחרת, דעו כי גם את אשר איננו פה אני כורת הברית הזאת

According to Shadal, the Pasuk teaches that even someone who 'called in sick' was still bound by the covenant at Har Sinai

Rav Eliyahu Mizrachi Devarim 24:19

Constantinople, 14th c

"And with whoever is not here – even with the generations that are destined to be." He explains: one cannot interpret this to mean that those who are not here are people who have gone off somewhere for some reason and are simply not present now, for that is impossible in this context, since it already says: *"You are standing today, all of you, every man of Israel."* Nor can it be because "whoever is not here" refers to someone absent, for a covenant cannot be made with one who is entirely absent. Therefore, it must be said that the verse refers to the souls of those who are destined to exist in future generations, for although their bodies are not present now, their souls are present.

ר"א מזרחי דברים כד:יט

ר' אליהו מזרחי

ואת אשר איננו פה אף עם דורות העתידים להיות. פירש אין לפרש שאותם שאינם פה הם שהלכו להם בשום הכרח ואינם נמצאים פה כעת שזה א"א במקום הזה שהרי כבר כתיב אתם נצבים היום כלכם כל איש ישראל אי נמי מפני שאת אשר איננו פה הוא נעדר ואין לברות ברית עם ההעדר הוצרך לומר שהוא מכיון פה בעבור נפשות אותן העתידין להיות בדורות הבאות שאע"פ שגופיהן אינם נמצאים עתה נפשותיהן נמצאים:

Rav Mizrachi explains that the Torah is referring to the future generations of Jews who were not physically present in the Midbar.

Yalkut Shemoni Devarim 29:14

At the moment when the serpent came upon Chava, it cast impurity into her. Israel, who stood at Mount Sinai, had their impurity removed, and so on. And what of converts? He said to him: Even though they themselves did not see, their mazal saw, as it is written: *"For those who are here with us today, and those who are not here with us today."* And this disagrees with Rabbi Abba bar Kahana, who said: For three generations the impurity did not cease from our ancestors. Avraham fathered Yishmael, Yitzchak fathered Esav, and Yaakov produced twelve tribes from whom there was no blemish at all.

ילקוט שמעוני דברים כט:יד

שבשעה שבא נחש על חוה הטיל בה זהמה ישראל שעמדו על הר סיני פסקה זהמתן וכו', וגרים מאי, אמר ליה אף על גב דאינהו לא חזו מזליהו חזו, דכתיב כי את אשר ישנו פה ואת אשר איננו פה עמנו. ופליגא דרבי אבא בר כהנא דאמר: עד שלשה דורות לא פסקה זהמה מאבותינו, אברהם הוליד את ישמעאל, יצחק הוליד את עשו, יעקב יצאו ממנו שנים עשר שבטים שלא היה בהם שום דפי.

According to the Yalkut Shimoni, the reason that it was necessary to enter future generations into the covenant is so that they would have the purity from the original sin.

Question for Reflection:

1. According to Shadal, why would the covenant be passed to the next generation if they weren't originally included?
2. In light of the Yalkut Shimoni, how does the experience of Har Sinai connect to the original sin of Adam and Chava?

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