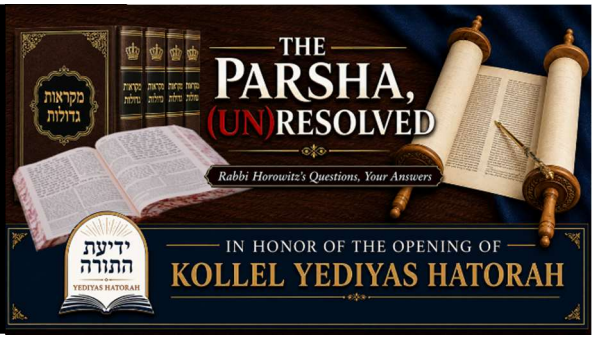
פרשת
נצבים-וילך
שנת תשפ"ו



כט:כח **הַנִּסְתָּרֹת לַיהוָה אֱלֹהֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד-עוֹלָם לַעֲשׂוֹת אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת:**

The hidden sins are for Hashem our God, but the reveailed sins are for us and our children forever, to carry out all the words of this Torah.

Rashi comments-based on the *Gemara Meseches Sanhedrin* 43b-that the dots above the letters in the *Possuk* teach us that we were not held responsible for others' transgressions until crossing the Yarden River and accepted the oaths on Har Gerizim and Har Eival and accepted responsibility for one another.

How does Rashi know that *arvus* (communal responsibility) began at Har Gerizim and Har Eival? After all, the *Gemara* there only mention the crossing of the Yarden? Also there Rashi adds that the intention is to the event of Har Gerizim and Har Eival. How does Rashi know to add this interpretation, which appears inconsistent with the straightforward meaning of the Gemara, that immediately upon crossing the Jordan they became obligated in *arvus*, rather than many days later when they arrived at Har Gerizim and Har Eival, which occurred after the battles of Yericho and Ai, as stated explicitly in Sefer Yehoshua Perek 8.

Rashi provides us with a clue at the end of his remarks in *Sanhedrin*, continuing: *"As we say in Meseches Sotah 37b."* There, the *Gemara* deals with the episode of Har Gerizim and Har Eival, and calculates the number of responsibilities we took upon ourselves in accepting the *mitzvos*. Each mitzvah has a general and specific *Bracha* and *Arur*. Each mitzvah carries the responsibility to learn, teach, safeguard and perform. This is multiplied by the three different instances that we accepted the covenant upon us – at Har Sinai, in the Plains of Moav, and at Har Gerizim and Har Eival. Rabbi Shimon adds that each mitzvah also contains within it 603,550 covenants – the responsibility for each and every Jew.

It appears that Rashi understands the words of Rabbi Shimon as a continuation of the details regarding Har Gerizim and Har Eival, and his intention is that the principle of *arvus* began only then. Yet, one cannot interpret it in this manner, for Rabbi Shimon himself disagrees with the calculation of the first Tanna to multiplyt the covenants in these three locations, and states that we should exclude Har Gerizim and Har Eival, and insert the *Ohel Moed* in the *Midbar."* Thus, when R' Shimon speaks on the subject of *arvus*, is not referring to Har Gerizim and Har Eival whatsoever!

Furthermore, how does R' Shimon express the obligation of *arvus* – that each mitzvah contains an additional 603,550. When did the count of Klal Yisroel match this number – in the beginning of Sefer Bamidbar, On the first day of the second month, in the second year after they were come out of the land of Mitzrayim, and not the census of when they stood at Har Gerizim and Har Eival, nor when they crossed the Yarden! Rather, it seems clear that even if we do not say that Rabbi Shimon disagrees entirely with the passage in *Meseches Sanhedrin* (which holds that *arevut* applies only once they crossed the Yarden, he at least agrees with Rabbi Yehuda that regarding revealed transgressions, *arvus* was already established from the initial giving of the Torah at Har Sinai, and Rabbi Shimon here is speaking regarding that same *arevut*.

In conclusion, we have no source indicating that when the Gemara says "until Klal Yisroel crossed the Jordan," it refers to the assembly at Har Gerizim and Har Eival.

Not only have we found no source for his interpretation of the Gemara contrary to its plain meaning, but his words stand in direct contradiction to the entire discussion in the Gemara in *Sanhedrin* where we see that Achan in fact transgressed similar *charamim* in the time of Moshe Rabbeinu and Klal Yisroel were not punished, and to explain this inconsistency the Gemara explains that there was no responsibility of *arvus* before they crossed the Yarden. And when did Achan transgress the *cherem* of Yehoshua - after the battle of Ai. And when did they stand upon Har Gerizim and Har Eival - after the incident of Achan, as is clear from the order of the pesukim in Yehoshua, and as is also implied by the continuation of the Gemara in *Sanhedrin* 44a, that Yehoshua was faulted on the defeat of Klal Yisroel in its first attempt to capture Ai because of his delay in carrying out the assembly at Har Gerizim and Har Eival.