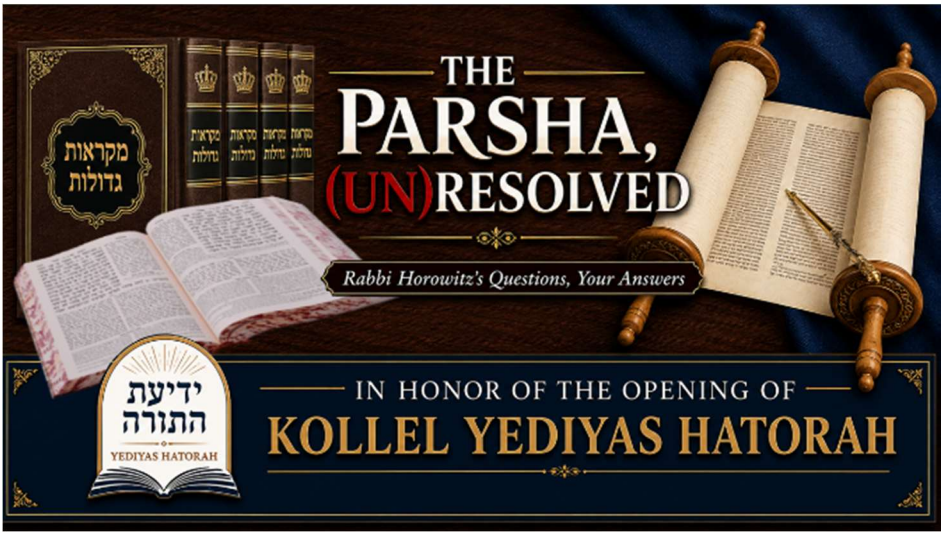


פרשת האזינו

שנת תשפ"ז

THIS WEEK'S QUESTION

How to Answer a Bracha in the Beis HaMikdash

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THIS WEEK'S QUESTION

Answering a Bracha in the Beis HaMikdash

לב:ג כִּי שֵׁם ה' אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ׃

When I call out the Name of Hashem, ascribe greatness to our God.

Rashi explains: "From here Chazal learned that after a bracha in the Beis HaMikdash, one responds, Baruch shem kevod malchuso (Ta'anis 16b)."

But when we open the Gemara in Ta'anis, we find the following:

"In the Beis Hamikdash, however, the practice is different, since one does not answer amen in the Beis HaMikdash. How do we know this? The pasuk states (Nechemiah 9:5), Rise and bless Hashem your God from the World until the World, and let them bless Your glorious Name, which is exalted above every blessing and praise. Perhaps one expression of praise would suffice for all the berachos? The pasuk therefore says, 'Exalted above every blessing and praise, give Him praise for each and every bracha. What, then, does one say in the Beis Hamikdash? Blessed is Hashem, God, the God of Israel, from the World until the World etc. And the people respond, Baruch shem kevod malchuso le'olam va'ed."

The halacha quoted by Rashi is indeed found there—but the Gemara derives it from an entirely different pasuk!

THE QUESTION **Why does Rashi derive this Halacha from a different source than the Gemara?**

Consider the question and send your approach before next week's issue.

LAST WEEK'S QUESTION & ANSWERS

LAST WEEK'S QUESTION

Parshas Nitzavim-VaYelech 5786

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.

THE QUESTION **How does Rashi know that the Gemara's reference to crossing the Yarden means the assembly at Har Gerizim and Har Eival?**

LAST WEEK'S ANSWERS

Regarding the question on Rashi that does not seem to fit with the sugya in Sanhedrin, it would appear that Rashi actually works very well according to his own shittah. As R' Yosef Kerman (Beitar Illit) pointed out, regarding the pesukim of Har Gerizim and Har Eival which are written after the story of Achan, Rashi writes (Yehoshua 8:30), "This parashah is written out of order, for this took place from the day they crossed the Jordan." We see that even if we say that the arvus did not begin until they accepted the shevuah at Har Gerizim and Har Eival, this still took place before the story of Achan, and the question of the Gemara above is thereby resolved.

The source for Rashi's shittah is the Gemara in Sotah 36a, which says, "Come and see how many miracles took place on that day: the Jewish people crossed the Jordan and came to Har Gerizim and Har Eival, more than sixty mil, etc." The Gemara explicitly tells us that the maamad of Har Gerizim and Har Eival took place on the very same day that they crossed the Jordan.

If so, let us return to the Gemara in Sanhedrin 44a and understand it properly. The Gemara there says: "And Hashem said to Yehoshua, 'Arise, why have you fallen on your face?' R' Shila expounded: Hashem said to him, Yours is more difficult than theirs. I commanded, And it shall be when you cross the Jordan, you shall set them up, yet you distanced it sixty mil. After he left, Rav appointed an amora over him and expounded: As Hashem commanded Moshe His servant, so Moshe commanded Yehoshua, and so Yehoshua did; he did not remove anything from all that Hashem had commanded Moshe."

Until now, I would have understood that according to Rav, the fact that Yehoshua waited until after the battle of Ai to carry out the maamad of Har Gerizim and Har Eival was itself part of fulfilling Hashem's will, and that there was no requirement that it specifically be done on that very day. But now it would seem that this is not what Rav meant at all.

Rather, his intention was that Yehoshua did not delay in accepting this mitzvah, and in fact carried it out immediately after crossing the Jordan.

There is another point that emerges from this: there is really not such a great difference between what the Gemara says, "until they crossed the Jordan," and what Rashi explains, "from when they accepted upon themselves the shevuah at Har Gerizim and Har Eival," since both took place on the same day. Nevertheless, it is still worthwhile to understand how Rashi knew that the arvus did not begin at the very moment they crossed the Jordan, as seems to be the straightforward reading of the Gemara.

I would think that the way to resolve this question is to examine how the Gemara itself knew that the arvus did not begin until they crossed the Jordan. Even if we understand that the nekudos on the words "hanistaros etc." teach us that there was a change in the way Hashem would conduct Himself with them from that point onward, the pasuk is not written when they crossed the Jordan, nor does it say it when they stood on Har Gerizim and Har Eival. So how did the Gemara itself know that Moshe Rabbeinu is not warning them about a change that would take effect at this point, but only after they crossed the Jordan? From there, perhaps we can determine whether the intention of the Gemara is really to the crossing of the Jordan itself, or whether it is referring to the maamad of Har Gerizim and Har Eival.

In truth, I did not find many meforshim who discuss this question. However, I did find the Ra'avan [Teshuvos, siman 45], who writes that this itself is the lesson of the nekudos. Had there not been nekudos, I would have thought that the arvus began from the time the words were spoken. The nekudos teach us that the arvus did not begin until later. The intention is to the acceptance of the shevuah at Har Gerizim and Har Eival, where they accepted upon themselves the arurim for all the aveiros listed there, all of which are aveiros done in private According to R' Yehudah, who holds that they also accepted arvus for hidden aveiros, this acceptance was expressed through those very arurim.

According to R' Nechemiah, who holds that they accepted arvus only for aveiros that are public, the arurim were specifically stated for those who commit these sins in secret, to demonstrate that although they were accepting arvus at that maamad, the hidden matters remain exclusively to Hashem He is the One who will place the arur upon whoever deserves it, while the arvus applies only to the revealed sins.

R' Aharon Shapiro (Beitar Illit) showed me what the Gur Aryeh writes on our pasuk: "The reason for these eleven nekudos is, according to some, that they correspond to the eleven arurim that they accepted upon themselves, to say that the arvus applies when they accepted the Torah through these eleven arurim."

According to both of these explanations, Rashi's words become quite clear. When the Gemara says "until they crossed the Jordan," the intention is actually to the maamad of Har Gerizim and Har Eival.

How it Works

Each week follows a simple, two-part structure:

The Question: We present a sharp, unresolved kasha on the Parsha for you to discuss over Shabbos.

The Answers: A week later, we will present and critique listener-submitted answers following the presentation of the next week's question.

The conversation doesn't stop there—responses can continue to be discussed, and select insights will eventually be compiled and published in **a dedicated sefer**.

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